

If peace prospects diminish Will we still be speaking moderation ? !

By Tara Bradford
Special to The Star

I FIRST heard of Mohammed Milhem in a 'Newsweek' magazine column called "My Turn." Milhem, the mayor of Halhoul and a former English literature teacher, simply, yet vividly, explained the Palestinian viewpoint to Western readers. I carried Milhem's column around with me for months, showing it to any one who questioned the Palestinian dilemma.

A year later, I was one of the first reporters to interview Milhem in New York, shortly after his deportation from the West Bank. Milhem, the late mayor of Hebron, Fakh Qawasmi and Sheikh Rajab Tamimi were taken from their homes by Israeli soldiers in the early morning hours of 2 May, 1980 and dumped on the border of Lebanon.

The three presented their case to the United Nations Security Council, with the first of two resolutions demanding their repatriation passed on 8 May in an emergency session. At the Security Council, Qawasmi demonstrated how Israelis had placed an olive green canvas hood over his head; an entire chamber filled with Jewish diplomats fell silent in dismay at this blatant assault against human rights, then burst into applause in tribute to the deportees' courage.

The three appeared at numerous functions, symposiums and seminars in New York, seemingly bewildered by the sudden thrust into the dazzling limelight of instant international celebrity. In one of my first interviews with Milhem, Qawasmi and Tamimi, the men were naive enough to receive reporters while barefoot and wearing pyjamas.

The U.S.-Arab Chamber of Commerce made a rare foray outside the realm of commerce and economics and hosted a luncheon honouring the three men, where politics was definitely the order of the day. Everywhere the three appeared, the press followed, and often demonstrators as well. At a non-denominational forum at Riverside Church, Jewish members of the audience, angered by Milhem's remarks, started fistfights.

Next stop on their American tour was Washington, D.C., where Milhem and Qawasmi's appearance at Temple Sinai alongside Jewish peace activists was disrupted by smoke bombs. The Arab-American Anti-Discrimination Committee office was bombed, and PLO officials asked the FBI to look into break-ins at Palestinian offices in Washington, Houston and Dallas, all scheduled stops on the deportees' 13-city American itinerary.

In Europe, Milhem and Qawasmi met with the Pope and with Francine Mitterand in Paris, with Chancellor Bruno Kreisky in Austria and

leaders to virtually every Western European capital. Yet despite Security Council resolutions and private urging of world leaders, the Israeli government refused to allow the deportees to return to their homes. In protest, on Christmas Eve, 1980, the deportees went on a hunger strike at the United Nations, which ended days later only after a personal appeal from the then UN Secretary-General Kurt Waldheim.

Milhem and Qawasmi met with George Schultz in 1983 and made another tour of the United States, this time accompanied by Israeli peace activist Mordechai Doronine. On 29 December, 1984, Qawasmi was assassinated in Amman. Sheikh Tamimi currently lives in Amman, but due to age and poor health, is no longer active in the political movement.

After the assassination of Qawasmi, Milhem, who had resisted joining the Palestine National Council, preferring instead to "freelance," seemed to find renewed vigour and strength in meeting challenges faced by the Palestine Liberation Organisation (PLO) in an increasingly complex world political arena. He became a member of the PLO Executive Committee and is today head of the PLO Department of Occupied Territories. Perhaps most significantly, he is a prime candidate to represent Palestinians in peace negotiations now being discussed by Egypt, Israeli and the United States.

Few days ago, I asked Milhem to talk about changes in his life from a 10-year perspective and envision his role in a future Palestinian state:

The Star: It's ironic how, by deporting you, the Israelis hoped to silence you; instead, you've become a very important spokesman for the movement. Now, perhaps as a result of this, the Israelis are reversing their tactics by making people like Sari Nusseibeh and Faisal Husseini stay inside the West Bank and prohibiting their travel abroad.

Mohammad Milhem: You know the Israeli policy is inconsistent. They don't know what to do. They think that deportation will finish the Intifada, and house demolishing will stop the resistance. They have tried all means of persecution. Still the uprising continues, and if peace prospects diminish, or fade away, nobody can tell what the consequences will be. Maybe, instead of speaking moderation, you don't know what happens.

Q: One of the Israelis' main objections to the process of peace negotiations, which they're talking about now, is that you and another Palestinian leader outside the occupied territories have been suggested as participants in the negotiating committee. Is this something that you

have discussed with President Arafat?
A: No, it was never discussed within our circles of the PLO. I don't know who suggested my name, but I am sure it was not the PLO. It was maybe the Egyptians... I read my name in the newspaper, just as you did.

Q: And were you surprised?
A: No, I was not surprised. I sometimes read things about myself that I never knew. This is the press... The story behind nominating me is that the Egyptians,



"I always have my eye on the occupied territories, that one day I should go back"

it seems, in co-ordination with the Americans, have suggested that two Palestinians be delegated from among the deportees. The most recent deportees were myself and journalist Akram Haniyeh. It seems we were named because we did not have anything to do with the terrorist groups and different factions.

Q: Is it an idea that appeals to you?

A: I guess if there is a genuine tendency towards making peace and the PLO decides that I should be part of the team then that will be alright. The problem is not who takes part in the delegation. The problem is one of principle of who nominates the delegation.

If the peace process is being planned and designed in the way which leads to a just and peaceful solution to the conflict, everybody concerned will have to contribute one way or another, whether in the membership of a delegation or in other activities. The process doesn't need the efforts only of individuals; it needs everybody's efforts, because it has been a complicated problem for the past five or six decades.

Q: Is it a process that you're optimistic about now, more so than in the last few years?

A: Yes, so far I am optimistic from the following points: The Intifada is still going on and will even escalate in a more effective manner. Second, the PLO and the proclaimed Palestinian state have been recognised by the majority of the world states.

These two things make one more optimistic that something positive will turn up. Another thing is the timing and general trend all over the world to find

democratic solutions to regional problems.

And hopefully, there is the beginning — almost the beginning — of awareness in the Arab World that the Palestinian issue is not only intended for the Palestinians, but also for the security and the respect of every single Arab state.

Q: Are you confident that the Bush administration will follow through with its commitment to the Middle East peace process?
A: No, I am not optimistic about

Q: The PLO itself has progressed from a grassroots organisation to an organised and sophisticated government. You're doing things now that 10 years ago no one would have dreamed that the PLO would do, and you personally have been important to its success, but I don't think this was a path you chose for yourself. Weren't you just swept along with the events?
A: In the beginning I didn't choose this course. For four years, I didn't choose, I remained a freelancer. Sheikh Tamimi joined the PNC two or three years before I did, but it wasn't until the crisis of the 17th PNC in Amman that I became formally part of the PNC and the PLO Executive Committee.

Q: You personally have become very close with President Arafat. Is he the person who has most influenced your life in the past decade?
A: Yes, he is very hardworking and able to win the confidence and love of the people, whether Palestinian or not. What has been happening in the last 10 years, you can see our people standing up to the sophisticated Israeli army with their bare hands, throwing stones. They have embarrassed the Israelis for more than two years through the uprising. This gave the PLO the ability to adopt the political or diplomatic strategy which would have been unthinkable only four or five years ago. It is only because the Palestinian people, headed by the PLO, have come to be confident of their goals that they could very daringly accept and recognise (UN resolutions) 242 and 338 and a two-state solution, publicly.

Q: You've talked about the changes in the Palestinian movement, but what about you, Mohammed Milhem, the man? You never intended to have this sort of career, to travel all over the world talking about the Palestinians...

A: I never thought of giving any justification for the Israelis to deport me, but it seems that any Palestinian is always exposed to the possibility of deportation or any arbitrary Israeli practices. The change in my life is that I have come to live in Amman instead of Halhoul and my family has come to live here as well. I have tried to be myself, in spite of the changes or the place where I live. I have my own vision of what should be done. I always have an eye on the occupied territories, that one day I should go back. I have never been fascinated by the glamorous life, by the trappings of wealth and luxury. Often I have been very disappointed by how much these things matter to so many people. I have been trying to keep my balance and not to drift.

Q: What do you expect your role to be in the government of the state of Palestine?
A: I think that the West Bank and Gaza Strip could make a good place for the Palestinian state, which will have distinguished relations with Jordan, maybe in the shape of a confederation. I don't know what my role might be; I would like to go back home and live in my hometown and hope that Jordan and Palestine can find a formula of jointly living together and living in one state.

Q: What about the Israeli assertion that Jordan should be Palestine?

A: They can say what they want to say. It is not the Israelis who choose my home. It is my birth that determines my natural home. If it is up to me, Yitzhak Shamir's home is not in Palestine. I may be more right in saying so than in Shamir saying that Palestine is not my home. There is more legal evidence that Halhoul is my home and not the least bit of evidence that Palestine or Halhoul is Shamir's home.

Q: What do you expect your role to be in the government of the state of Palestine?

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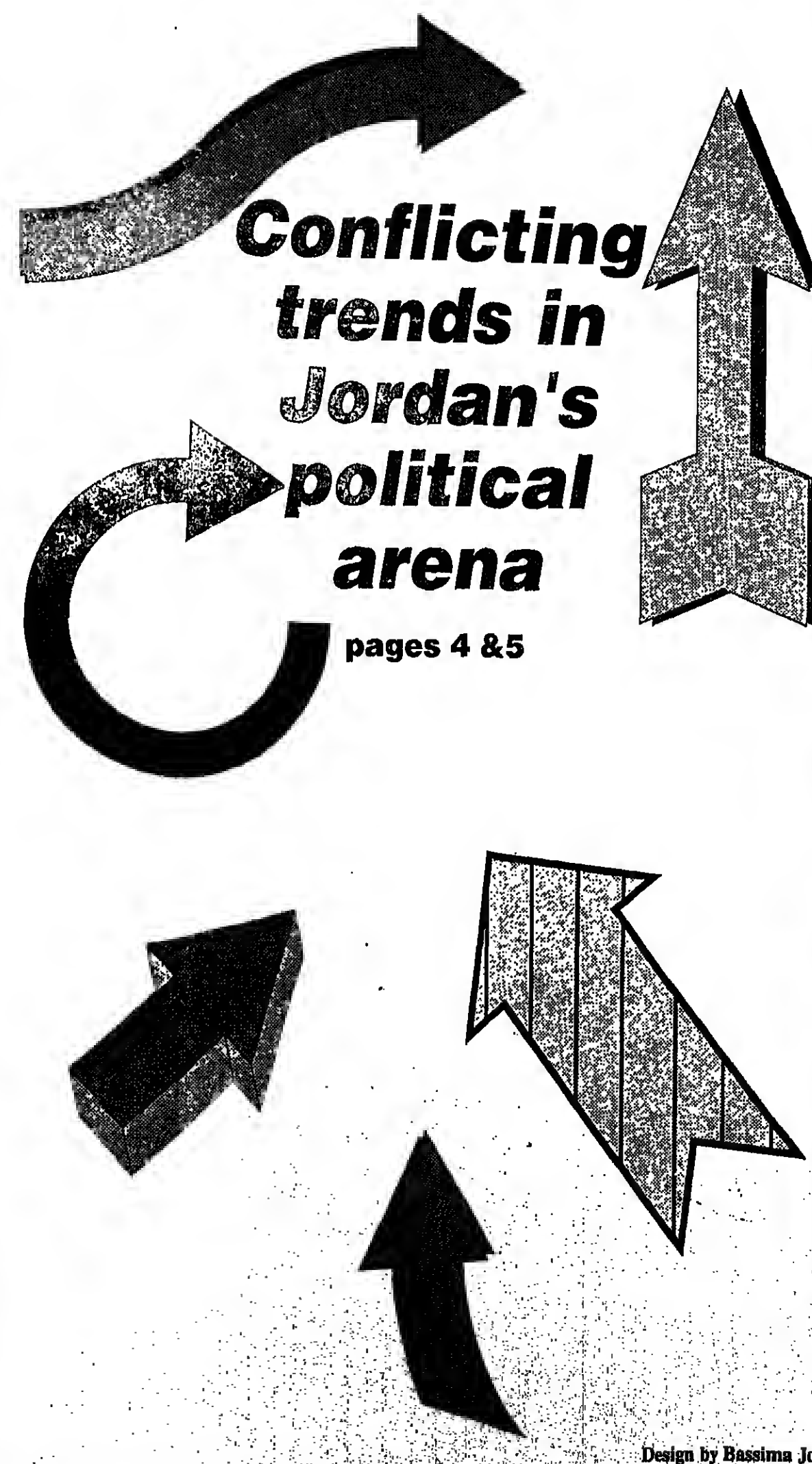
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Conflicting trends in Jordan's political arena

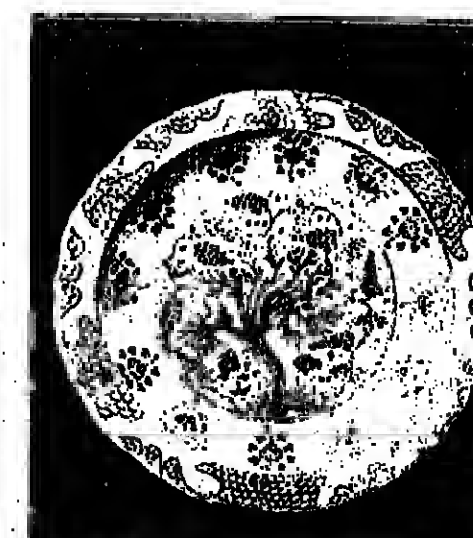
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Deputy Al Azem of the Muslim Brotherhood, page 4



"Enough secrecy.."
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King Hussein visits the Prime Ministry

AMMAN (Star)—His Majesty King Hussein Monday chaired a meeting at the Prime Ministry during which he gave directives to the government to ensure that all political movements in Jordan are represented in a Royal Commission that will be entrusted with drafting a national charter.

In a statement given to Jordan News Agency (Petra), Prime Minister Mudar Badran said that King Hussein asked that the government give priority to resolving the unemployment problem.

Mr Badran said that King Hussein gave directives on issues pertaining to the Jordanian Armed Forces and the Arab Co-operation Council (ACC).

According to Badran, the King was briefed on discussions held by the Financial Committee at the Lower House of Parliament.

The meeting was attended by Chief of the Royal Court Sharif Zaid Bin Shaker, King Hussein's Political Advisor Mr Adnan Abu Odch, Minister of Interior Salem Mas'adeh and Minister of Information Ibrahim Izziddin.

Upon his arrival to Amman Belgium Foreign Minister calls for executing Euro-Arab agreements

AMMAN (Petra)—Belgium Foreign Minister Mr Mark Eyskens praised the role Jordan plays in promoting peace efforts in the Middle East under the leadership of His Majesty King Hussein.

Mr Eyskens arrived in Amman on an official visit Thursday at the invitation of Deputy Prime Minister, Foreign Minister Mr Marwan Al Qasem.

Mr Eyskens told Jordan News Agency (Petra) upon his arrival that the European Community (EC) is committed to United Nations resolutions 242 and 338. He was commenting on statements made by Israeli Prime Minister Yitzhak Shamir on "Greater Israel", which he made last month.

He said that the EC has confirmed this position in the Venice Declaration and during the meeting of the heads of state of the EC in December. He said European leaders called for the launching of the peace process.

Regarding Israeli plans to settle Soviet Jews in the occupied territories Mr Eyskens said it will definitely hinder the current efforts to achieve peace in the region.

On Israel's oppressive measures in the occupied territories the Belgium foreign minister said these measures do not serve

the peace efforts. He said the EC has decided to increase its support to the Palestinian people out of the Community's realisation of the difficult circumstances under which the Palestinian are living.

He said the EC was willing to co-operate with Arab countries especially Arab groupings like the Arab Co-operation Council (ACC), the Gulf Co-operation Council (GCC) and the Arab Maghreb Union (AMU) in the fields of technology transfer, exchange of experts and university professors.

Referring to the Euro-Arab dialogue, which was held in Paris recently, Mr Eyskens said that agreements were reached on a number of steps to enhance Arab-European co-operation. He said what was needed at this stage was to execute what has been agreed upon.

During his visit, Mr Eyskens will meet with His Majesty King and senior officials.

Jordanian banks to float interest rates in February

AMMAN (Star)—Interest rates will be floated by Jordanian banks starting 3 February, the Arabic daily Ad-Dustour said Wednesday. Current regulations which limit interest rates to 9 per cent will be cancelled and financial banks and companies will have the freedom to set interest rates on deposits in the Jordanian dinar for resident and non-resident citizens.

It is expected that banks will begin announcing their interest rates within the first week of applying the floating system.

The decision to float interest rates within the Jordanian banking system is in line with the economic adjustment programme agreed upon between the government and the International Monetary Fund (IMF).

Sources told Ad-Dustour that the new measures will restrict the outflow of Jordanian capital from the country.

The paper quoted sources as saying that the new measures will increase the cost of industrial production and lead to other price hikes in consumer goods.

On the record

● The Ministry of Interior is considering issuing a decision that will grant residents of the occupied West Bank passports with a five-year validity. Passports currently held by the inhabitants of the West Bank are valid for two years only.

● Minister of Foreign Affairs Mr Marwan Al Qasem has confirmed that the ministry will not go back on its decision to put some diplomats and ambassadors on pension unless a court decision rules that they should be re-hired.

● General Undersecretary of the banned Jordanian Communist Party, Dr Yacoub Ziadine has accepted an invitation by Libyan Leader Muammar Al Qaddafi for a meeting of the heads of communist parties in the Arab world that will be held in the Libyan capital within two weeks.

● The Foreign Ministry has cancelled its decision to by a new embassy in Paris.

● The Ministry of Tourism has embarked on a fund-raising project to help market tourist attractions in Jordan. The ministry aims at raising \$700,000 to finance a new campaign to attract foreign and local tourists.

Focus on Parliament

By
Ahmad Al Husban

● The Lower House of Parliament will start its debate on the 1990 budget on Saturday, 27 January. The session is expected to be as heated as the confidence session and will last for two or three days.

● A number of deputies have started preparations to convene two special House sessions. The first session will be devoted to discussing the recent statements by Israeli Prime Minister Yitzhak Shamir that "Jordan is the solution." The second session will address the press and the working conditions of journalists.

● Intensive deliberations are taking place among members of the House to form political parties. Deputy Issa Reimouni has said that the basic principles for a new party have been drawn. Dr Mohammad Abu Uleim is contacting other deputies to form a new party and Dr Abdullah Nsour is said to be forming a new one.

● The Foreign Committee at the Upper House of Parliament last week held two sessions to discuss the consequences of Soviet Jews immigration to the occupied territories. The committee is expected to issue a special statement on this issue.

● Speaker of the House Mr Suleiman Arar has succeeded in ending the dispute between Deputy Abdullah Nsour and Prime Minister Mudar Badran. Dr Nsour felt offended when Prime Minister Badran ignored his question about the recent visit by President Saddam Hussein of Iraq to Jordan during the House session on Saturday.

● Members of the administrative committee at the House held a meeting with Foreign Minister Mr Marwan Al Qasem early this week. The deputies demanded that employment in the Foreign Ministry should not be restricted to members of influential families.

● Three Lower House deputies were in hospital last week. Dr Ahmad Al Kofahi and Mr Kamel Al Omari suffered minor injuries in a traffic accident on the Irbid-Amman highway, while Deputy Abdul Min'm Abu Zant was admitted to the Islamic hospital for check-ups.

Nurses demand better working conditions

Future focus should be on quality, quantity

By Nur Sati
Special to The Star

AMMAN - The nursing profession has been under continuous debate concerning many important issues that hinder its developments. Amongst these many topics of discussion, the challenge of education looms high. The choices are: to graduate with tawjihi (high school), attend a practical nursing school and get a certificate to become assistant staff nurse. Or to go through a three-year-diploma programme and attain the title of a registered staff nurse.

Many Jordanian staff nurses agree that the diploma programme is an academically rich one. The first year consists of science, anatomy, physics and nursing. In the second year, the student is exposed to medicine, surgery, pharmacology and pathology. And the last year is devoted to specialty courses such as psychiatry, pediatrics, community health and research work.

According to statistics at the Council of Nurses, there are now two bachelor of science programmes in the Kingdom, four diploma programmes and 10 practical nursing schools as well as 30 tawjihi programmes. Moreover, a masters degree is now granted at the University of Jordan.

Fadia Tahan, director of Nursing at Al-Khalidi Hospital, says that although there are quite a number of schools, the diploma programmes do not cover the needs of the public and private sectors.

She says that the tawjihi graduates often lack a continuity of clinical practice, and most of them do not have the basic skills of the English language, which is the major language in the medical sciences.

Tahan also points out that these graduates are not aware of the importance of communicating with their patients. "They lack skills and ethics," she states.

While the tawjihi graduates "lack comprehensive maturity, diploma graduates lack an application or purpose," but, she says, they do carry theoretical skills and are therefore more oriented to desk and management. The difference between the diploma and tawjihi graduates is that they (diploma) are more motivated towards bedside care.

A licensed nurse, who chose not to reveal her identity (she will therefore be named Hilda), pinpoints the problem in that it goes back to accreditation and licensing, which are "granted to nursing graduates without thoroughly checking our records to see if we really qualify."

Some however, are optimistic that the education system is a good one. Colonel Su'ad Ghazaleh, director of the Princess Muna college of nursing (PMCN) in Marka, argues that most army nurses are very well trained and that most of them have been trained abroad.

But while the army could afford to give decent training to the 676 registered staff nurses working in its hospitals, government and private sectors could not do the same due to the large number of nurses employed by

them. Therefore, there are only 817 registered staff nurses outside the country.

Despite the many training programmes that grant certificates, Hilda asserts that they are not accredited by the government. "How can we present a license when it has no value?"

In the early years of the nursing profession in Jordan, when education was limited, treatment and care of patients followed popular traditional methods. But once the educated generation emerged, higher standards were inevitably achieved. Now, people have become aware of the importance of health care, and more schools of nursing, were opened.

Yet, with all the awareness of health care, like countries worldwide, Jordan is in dire need of nurses.

Statistics show that Jordan lacks some 3615 registered staff nurses. There are now 2162 but by the year two thousand, a total of 5777 is needed. By that same year, 1785 midwives is the target but Jordan only has 501.

Practical nurses are counted as 3617 while by the year two thousand, 3900 are required. Jordan is in need of about 5182 nurses of all types by the year two thousand.

Tahan points out that the lack of nurses is due to the fact that nursing is not looked upon as a profession, neither by the population nor by the nurses themselves. Although this attitude is changing, "we still hide behind the shadows of the glory of doctors."

People do not take nurses seriously, she adds. They think that nurses just carry out doctors orders, and it is not understood that this means implementing medical methods.

Another issue that contributes to this deficiency is that nurses eventually get married, says Ghazaleh. They take on a dual function and naturally, their family becomes more important. This in turn affects their functions in the hospitals.

Many diploma graduates turn to teaching instead of practising in the hospitals, because teaching grants less duty hours and easier work while maintaining the same salary, and these graduates are not qualified enough to teach, Ghazaleh says.

Hilda concedes that because there are staff deficiencies, the work load is tremendous and this drives nurses away. She adds that the working conditions are not good, "there are no rules and no protection for us."

According to statistics, there should be one nurse for every one thousand persons while in Jordan, there is one nurse to every 1538 persons.

Many Jordanians in the nursing field say that nursing has been an uphill development; there is now an awareness amongst people and decision makers that was not evident years before. Authorities have realised the gravity of the situation and many Jordanian nurses feel that many aspects of the education system will be improved.

One of these points could be the distribution of nurses equally

throughout the Kingdom, says Ghazaleh.

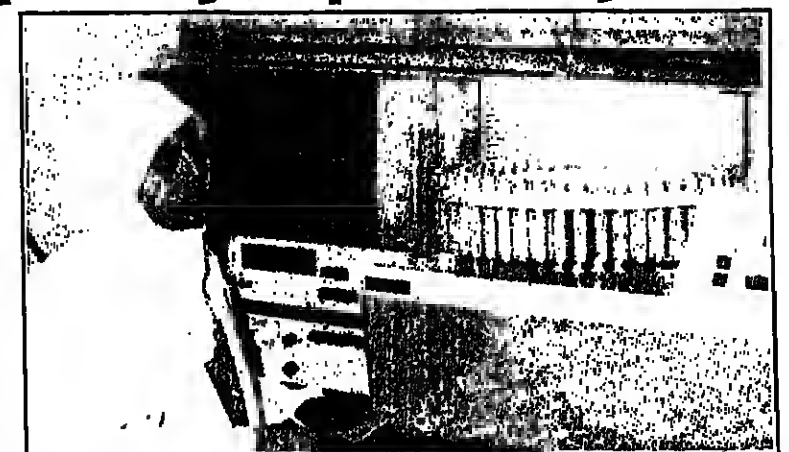
Statistics prove that out of the civil specialised nurses, there are 233 in Amman, while Irbid has some 119 nurses, Zarqa has 80, Salt has 61 and only six nurses are recruited in Aqaba.

Other needs are courses on how to deal with patients and to meet their needs. There is a need for more specialised programmes, Ghazaleh says, because most of the nurses are general nurses.

Again, statistics have shown that there are only 2663 specialised nurses out of a total of 6280 nurses in the Kingdom.

It is one thing to have many courses, but it is another not to have any control. A centralised institute is an important element in the profession; it would plan and control courses and grant official (accredited) certificates, Hilda points out.

Tahan agrees that with such an institution to care for the education of nurses and other aspects, "the nursing profession would advance and we would be



"We continue to talk and hope"

looked at with a different eye."

Although Ghazaleh views the training programmes as efficient, she admits that these programmes are only attended by nurses who have personal motivation. "If a nurse is not interested, she will not go through with these programmes."

This could pose severe problems, for the nurse is in direct communication with the patients

who in turn depend on the nurse's devotion, confidence and knowledge.

Many Jordanian nurses express mixed feelings toward the situation as it stands today. Until there is a single body to care for the nurses of Jordan, they feel the nursing profession will not advance as efficiently as it could, and "we continue to talk and to hope."

Leonard

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'We are moving towards Islamic rule...'

The Star: The general elections of November 1989 and the sweeping victory of the Islamists were unique phenomenon in Jordan. Were you surprised by the results?

Deputy Yousuf Al Azem: It is a natural phenomenon... religious and Muslim people have returned to their creed and culture... and to Islam as a way of life... it is not a phenomenon peculiar to Jordan, but to other countries as well. The mosque has had an important role in uniting opinions and thought. We managed to have a (popular) base which produced the group (Muslim Brotherhood). It is not true that the Islamic Movement has been working freely (in the past)... since this can have negative effects also... A persecuted movement may be able to receive wider popular sympathy. The truth of the matter is that we were persecuted by security apparatus and many of us were not allowed to work or were dismissed in large numbers from their place of employment.

Although it looked as if we were free (to practice) in fact we were just like any other political movement; suffering from persecution. With our determination, fundamentalism has been victorious... we have returned to Islamic thinking and this is due to people's knowledge that we are a dedicated movement, which has never been tried before and has not been polluted.

Q: Why did the movement vote for the government and what about rumours that a deal was struck between the government and the Islamists?

A: We can't call it a deal... may be an agreement which was made public. We had an internal dialogue inside our bloc and this is not a secret. Some of us saw that we should give the government a chance while others wanted to withhold their confidence and the dialogue ended in a joint decision which received consensus... to give our confidence so as not to make the situation critical (in Jordan).

Also we wanted to present a decision based on rationality and credibility. So we decided to give our confidence as long as our aims coincided with those of the government. What we asked for were general issues that had nothing to do with us personally; like the release of political detainees and re-instituting those (forcibly) suspended from work... As for moving towards (application of) Islam, it is the slogan of the nation and does not belong to a group or party... so are the rest of the issues like the establishment of a shari'a college and off setting price hikes... not one demand of the 14 points is unique to the group (Muslim Brotherhood) or to any of its members.

As to participating in the government... the issue has been proposed to us (before we declared our position) by the government and was discussed with the Prime Minister.

The Brothers saw that they could join the government and this signified an important evolution in the opinion of the group since many (of us) believe that participating in any government that does not carry out God's Islam one hundred per cent is a vi-

Unlike the communists the Muslim Brotherhood did exceptionally well in Jordan's General Elections last November. Together with their "sympathisers" the Brothers make up more than a third of the Lower House of Parliament. The Islamists know that they are a force to reckon with in today's Jordanian political structure. The Islamic Movement has been active in Jordan for over 30 years, but according to Deputy Yousuf Al Azem (Ma'an), who first became a representative in 1963, the movement was not always free in its political activity. Al Azem, a leading member of the Muslim Brotherhood and administrator of Al Aqsa schools sees the growth of the movement's influence as a natural phenomenon and says in an interview with The Star that the Brotherhood could well be ready to form their own political party.

olation of shari'a... thus it was a development in (our) thinking to accept to participate in a broad government encompassing different political streams.

There was an agreement to take five portfolios including the portfolio of the Ministry of Education. For some reason this was rejected and the Brothers considered this as a sign of lack of confidence in them.

But this had nothing to do with our vote of confidence... some people are asking us why we gave it (the government) the vote and what had the government done until now. We say we shall continue to question the government during the days and weeks and months to come... much has been achieved, but the issue is one of style of government and not a single problem or request. We are in agreement with the government on the broad movement towards Islam.

Q: How would you describe the relation between the government and the Islamic bloc?

A: The Prime Minister is both aware and conscious and will not embark on any step that will be against the slogan of moving towards Islam, because this will create issues and feelings against the government and we don't like to have this in our country. We are against wrongdoing by anybody and for right-doing by anybody regardless of the source. So the government does not consult with us unless there is a controversial issue... but we are for anything that goes with our movement towards Islam.

Q: How does your movement feel about forming a party and political parties in general; the proposed national charter and the Jordanian constitution?

A: The leadership of the Islamic Movement is the party which can answer anything regarding this, but my personal opinion is that there should be an Islamic party based on Islamic thinking under any name... but the decision is that of the leadership and I know it will be studied carefully and the leadership will make a responsible decision.

Our constitution is comprehensive and permits (establish-

ing political) parties. But the matter is left to the Parliament. It could accept the charter or reject it totally or amend it.

But if it was for me to say I would make additional details on the constitution, may be explain the laws better... I am not against political parties because I am sure that Islam is stronger than all other parties. Arab nationalism has no bases, it rests on emotions while other parties have begun relying on Marxist thought. I

am an Arab and my country is Arab, but the question to ask is what is my thinking as an Arab? It is either Islamic or reconciliatory type of thinking.

Islam has solutions to all of our problems... it offers a comprehensive system covering political, economic, social, cultural and other facets of life... it could be a way of life for all of us. I am for open dialogue between Islamic and Marxist thinkers... and I am sure people will see that Islam has a strong case.

Q: What if you had a chance to form a government today... would you accept the offer?

A: We are not afraid of any political action and if we were to form a government we will use independent experts... we are not



Al Azem: "We are in agreement with the government on the broad movement towards Islam."

"...my personal opinion is that there should be an Islamic party based on Islamic thinking under any name... but the decision is that of the leadership and I know it will be studied carefully and the leadership will make a responsible decision."

There are independent candidates like myself... I was not part of the Islamic list, but I ran for elections under the slogans of the

group and when I was elected automatically I became a member of the bloc (inside the Lower House) and there is no basis for the rumour that I was fired from the movement.

Q: You gave the government a vote of confidence after more than 20 years of withholding it... why?

A: Some of my friends thought that I was forced to give (Mr Badran's government) a vote of confidence against my beliefs. This is not true. What is true is that for the last 22 years I was withholding confidence according to the collective opinions of the group (Muslim Brotherhood). We meet to study the situation and take a decision to withhold... these decisions were in line with my own wishes in rejecting wrongdoing.

Once before I voted for the government of the late Sa'addudin Juma' and the reason for that was that he declared he would go to war against Israel. So how could I not have given him my confidence. We were hoping that he will succeed (in his endeavours).

This time we wanted to avert any unsettlement or anarchy or even aborting the (democratic) experiment... if we did (withhold confidence) and were supported by our colleagues from the Independent Islamic bloc then I think others would have followed and the government would have failed or barely managed to win. We did not want to embarrass the Jordanian political establishment.

Q: What is your position on the application of the shari'a... is it immediate or in stages?

A: We have not demanded an immediate application of shari'a... we called for (gradual) movement towards that aim. I might take days, months or even more. We are not dreamers... we did not expect the government to declare Islamic law in Jordan... we say why not ban serving wine (alcohol) in national institutions including Royal Juhaimi... or spread the Quran and Islamic teachings in modern methods, or abolish usury from selected establishments.

Why is it that when Islam calls for the abolishment of usury it (Islam) is called reactionary and when Marxism does not call for the application of usury it is described as progressive?

We are moving towards Islamic rule but (through)... balanced and sure steps.

Q: In your opinion what are the negative side effects of the Jordanian democratic experiment until now?

A: There are no negative side effects. But there is misunderstanding of democratic concepts by the people. People want (the deputies) to abuse officials... their (public) accusations may not be true... first we have to ask the officials, they have a right to defend themselves. If public accusations are wrong then we (the deputies) have to go back to the people and let them know the facts.

Democracy does not mean that we should live in anarchy... or abuse people... we have to remember that our freedom ends when that of others begin.

group and when I was elected automatically I became a member of the bloc (inside the Lower House) and there is no basis for the rumour that I was fired from the movement.

Q: You gave the government a vote of confidence after more than 20 years of withholding it... why?

A: Some of my friends thought that I was forced to give (Mr Badran's government) a vote of confidence against my beliefs. This is not true. What is true is that for the last 22 years I was withholding confidence according to the collective opinions of the group (Muslim Brotherhood). We meet to study the situation and take a decision to withhold... these decisions were in line with my own wishes in rejecting wrongdoing.

Once before I voted for the government of the late Sa'addudin Juma' and the reason for that was that he declared he would go to war against Israel. So how could I not have given him my confidence. We were hoping that he will succeed (in his endeavours).

This time we wanted to avert any unsettlement or anarchy or even aborting the (democratic) experiment... if we did (withhold confidence) and were supported by our colleagues from the Independent Islamic bloc then I think others would have followed and the government would have failed or barely managed to win. We did not want to embarrass the Jordanian political establishment.

Q: What is your position on the application of the shari'a... is it immediate or in stages?

A: We have not demanded an immediate application of shari'a... we called for (gradual) movement towards that aim. I might take days, months or even more. We are not dreamers... we did not expect the government to declare Islamic law in Jordan... we say why not ban serving wine (alcohol) in national institutions including Royal Juhaimi... or spread the Quran and Islamic teachings in modern methods, or abolish usury from selected establishments.

Why is it that when Islam calls for the abolishment of usury it (Islam) is called reactionary and when Marxism does not call for the application of usury it is described as progressive?

We are moving towards Islamic rule but (through)... balanced and sure steps.

Q: In your opinion what are the negative side effects of the Jordanian democratic experiment until now?

A: There are no negative side effects. But there is misunderstanding of democratic concepts by the people. People want (the deputies) to abuse officials... their (public) accusations may not be true... first we have to ask the officials, they have a right to defend themselves. If public accusations are wrong then we (the deputies) have to go back to the people and let them know the facts.

Democracy does not mean that we should live in anarchy... or abuse people... we have to remember that our freedom ends when that of others begin.

'Socialism will last'

All forces in Jordan's political spectrum had a chance to contest the November General Elections. The Jordanian communists were no exception and so when the head of the banned Communist Party ran for the Christian seat in Amman's fifth electoral district, many expected the 68-year-old Dr Yacoub Ziadine (urologist) to win as he did in the 1956 General Elections. But he lost and the communists have one representative in the Lower House today. In an interview with Star Editor Ayman Al Safadi, Dr Ziadine explains why he thinks the party will gain ground in the future

towards the Palestinian problem. Now an independent Palestinian Communist Party has been formed and it has all our support... we have become a pure Jordanian party concerned with the Jordanian arena and all those who are in it - Jordanians and Palestinians.

Q: You have failed in winning the parliamentary elections, what, in your view, are the reasons for that?

A: ...Our candidates obtained 10 per cent of the votes and that shows we have a strong constituency... we had 8000 votes in Al-Balqa Governorate, and 8000 votes in Irbid... not many of our members won the elections because we did not know that we can contend elections until 17 October... many of us had just been released from jail and I myself was in hiding...

Q: Does deputy Issa Mdanat represent the party in the Parliament?

A: Mr Issa Mdanat is our sole legitimate representative.

Q: Deputy Mdanat abstained from voting in the confidence session. Abstention almost amounts to a vote of confidence. Does that mean the party supports the cabinet of Prime Minister Mudar Badran?

A: Mr Mdanat abstained from voting and that means that we support the government. We are more equitable than others to evaluate the new (democratic) drive because we have done a lot for having it (democracy).

There are still other issues that have not been solved and that calls for the co-operation of everybody.

Q: All members of the House who are affiliated with political parties have so far fallen short of presenting well constructed working plans that represent a complete party programmes. That includes deputy Issa Mdanat. Do you agree?

A: I agree with this. Deputies and political parties have to contribute by presenting solutions that would see the country through the current (difficult) situation.

We have presented some programmes but we will be presenting more in the future... that is expected of us.

It doesn't matter to say we want and we demand in order to gain some votes... the issues are complicated and there are no immediate solutions... we want to have more development... more projects... agricultural development... to breath life into the villages again so that they could feed themselves.

We want to cancel the agreement with the International Monetary Fund (IMF) because if the government insists on paying the debt and the interests we will have no economic development. These are solutions.

Q: All these are beautiful ideas, but do you have any specific plans to realise them?

A: We can postpone the payment of debt for 10 years, because we need development and development needs money, and there

wealth pay for their deeds?

True, this programme might be incomplete and some might think that it is not practical but it is the only path we can take.

Q: Communist thinking has failed to build any strong base in the Arab world because it conflicts with Islam - the cultural backbone of the Arabs. Do you think your party could prove more successful than those in other Arab countries?

A: It is ridiculous to say that



"Enough secrecy, let's have various political parties and let's compete in serving the people and for winning their sympathy"

will be no money if we pay (the debts).

Q: But do you think that the government has any other choices but to pay its debts?

A: The issue of foreign debts is an international problem. There are proposed solutions by a number of countries. France and Italy cancelled foreign debts owed to them. The Soviet Union has suggested that the payment of debts be postponed for a hundred years... the issue of Jordanian foreign debts should be tied with that of the rest of the world... we should not rush and pay...

We should also cut expenditure... many mistakes were made in Jordan... we have spent a lot on infrastructure... we could have used that money in building industrial projects that would employ hundreds of people... we don't need all those fancy roads, we should develop agriculture and this can only be done by cutting expenditure...

We also need a good management - a government that does not play with public money... we demand to bring back Jordanian money deposited outside the country... why don't we make those who stole the (public)

sole legitimate representative of the Palestinian people... we support all the decisions it makes.

Q: Is there any immediate work plan for the party in the case of it being legalised?

A: We are preparing to publish a party newspaper... we are trying to get a license... we presented this to the Prime Minister and he said this would be decided upon after the national charter is put for voting.

We will continue to demand and work towards getting a license and do a way with secrecy.

Enough secrecy, let's have various parties and let's compete in serving the people and for winning their sympathy.

Q: How would you identify the Jordanian Communist Party?

A: We are a completely independent party. We design our policies in accordance with the realities of our Jordanian society.

It is true that Marxism helped us to understand the causes of our country, but we talk about pure national causes.

A foreign journalist asked me if anybody would vote for me in the elections. I said the farmers whose rights I am trying to protect will vote for me. I am with the students and their rights to a decent education, I am with the workers and their rights to their fair wages. I am with the women in getting their rights... with individual initiatives.

Q: Do you think you'll have more members in the party?

A: Yes, every day people come to me ask about the policy of the party.

We are Jordanians and part of the people. I come from a Jordanian village. Every month I go to my village and say my prayers with my family. I know their needs and their problems.

Q: Communism has failed in its own stronghold. Communist regimes have fallen in Eastern Europe... is that the end of communism?

A: It is true that waves of anger are now sweeping the socialist countries, and that the faith of some Marxists has been shaken. In my own opinion what has happened is a revolution within a revolution. It is not a turn back to capitalism. Perestroika carries the slogan of socialism.

Perestroika is not the anti-thesis of Marxism. There have been mistakes and thus the revolution is against mishaps and not the ideology.

What is happening is for the best of socialism and the whole world. I am confident that socialism will eventually win. Socialism will last.

Q: What about your personal background?

A: The conditions of my village forced me to look for answers to their problems. I was introduced to Marxism in Syria, then I studied medicine in Lebanon and became a member of the Lebanese Communist Party.

In the early 1950s I joined the Jordanian Communist Party. I was jailed 14 times and spent 135 months of my life in prison. In 1956 I was elected deputy for Jerusalem in the Jordanian parliament... three months later I was sentenced for 21 years... I am married with two sons, one is a doctor and the other is an engineer.

Q: What is your position on the peace initiative of the Palestine Liberation Organisation (PLO)?

A: We support it. The PLO is the

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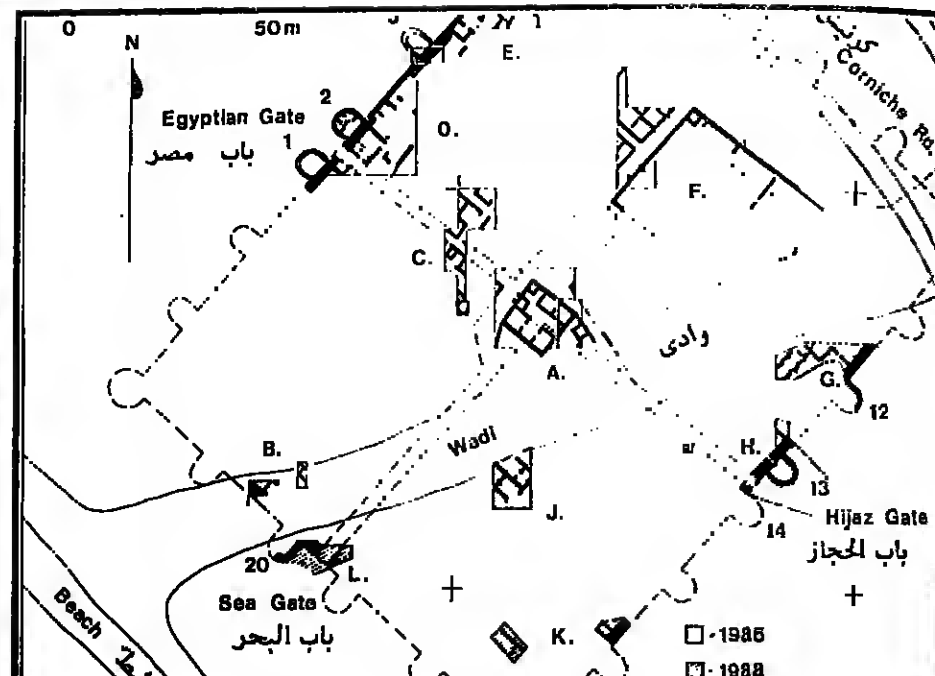
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Workers in the western sector of the site



General outline of the ancient city

Ayla - the city that re-emerged from the sand

By Khalieh Amr
Special to The Star

AQABA, JORDAN'S city of sun and sandy beaches on the Red Sea, is more than just a pretty face. The city has a very rich historical background, from the Chalcolithic site of al-Magass, to the Iron Age Tell al-Khalifah, onto the Classical Ailana, then the Islamic Ayla, the city described by al-Muqadassi in the 10th century AD as "the port of Palestine and the storhouse of the Hejaz".

Islamic Ayla was founded shortly after the Muslim conquest of the area, around the middle of the seventh century AD. Medieval Muslim historians mentioned that Ayla was settled by 'moalee', or supporters, of the Rashid caliph 'Uthman ibn 'Affan. A new city was built close to Byzantine Ailana, following the plan of a Byzantine army camp, to house these newcomers and the Muslim army contingent in what later became a great port on the "branch of the China Sea". This tradition of building new settlements for the conquering armies, known as 'Amra' or army cities, is well attested in Islamic history, maybe following the Prophet's recommendation that they settle outside urban centres, both as a courtesy to the inhabitants and for protection of the newcomers against the diseases prevalent in urban centres.

Ayla did not stay an army city for very long. Soon afterwards this new 'misr' became the urban centre, a flourishing port following the Muslim policy of reviving trade in an area that had suffered an economic dark age under Byzantine rule. Ayla grew in importance and wealth, and was mentioned by almost every geographer of the period. Then it disappeared.

The name of the locality changed to Aqabat Ayla (later on to Aqaba), and by the modern era the only visible Islamic remains in the city were of the castle dating to the 13th century. So what happened to the glorious early Islamic Ayla? Some say it might have been overtaken by the sea.

In 1985, Dr Donald Whitcomb of the University of Chicago came to Aqaba looking for

the city of Ayla. He had read some accounts of pilgrims and travellers during the early years of this century mentioning scanty ruins next to the sea outside the village of Aqaba. Even T.E. Lawrence, an archaeologist by training who gave the most detailed account of what he saw, did not think much of the remains.

Whitcomb noticed an elevated area of sand on the beach, between the modern city and the hotels, that had a high concentration of Islamic pottery. Luck had it that the Aqaba Region Authority had just removed some houses on the site for development of the beach strip. Ayla was ready for re-discovery.



One of the streets of Abbasid Ayla

Donald Whitcomb returned to Aqaba with a small team of archaeologists during the spring of 1986. Three weeks and four small foundations later the presence of substantial walls and rich archaeological deposits was proved beyond doubt. The Ayla excavations became a joint high priority project between the Department of Antiquities of Jordan and the University of Chicago, with support from the Aqaba Region Authority. Four more seasons of archaeological excavations took place since then, in 1987, 1988, and spring and winter of 1989.

During the 1987 season, the line of the northwestern city wall was defined, along with its central gate, the Egypt Gate, whose story summarises the story of the city. It was built as a wide arched entrance, half of which was later blocked to build shops

outside it. The city had lost its original military character and became a rich trading centre. The decline of the city can be seen in the upper, later phases of the gate.

The original impressive and proud high gate was replaced by a narrow asymmetrical archway, with a basalt pipe directing waste outside the city. The gate is flanked by large semi-circular towers, one of which at least was used for 'rubbish disposal', a strong indication of the loss of military function which was not necessary during the centuries of peace and prosperity in the heart of the Islamic empire.

Excavations showed that the city foundations had sunk below the (brackish) water table level. The earliest remains found date to the very earliest Islamic periods. Ayla reached its hiatus during the Abbasid period. Evidence of its far reaching trade was seen in the rich finds of fine Chinese celadons and porcelains, Iraqi lustre and glazed wares, fine Egyptian luxurious pottery and Yemeni stoneware lamps and vessels.

Large public buildings and rich merchants' houses and shops were found. The city was well planned with axial streets crossing at right angles following the Classical models. By the Fatimid period the city had declined. The buildings became poorer as the trade subsided, the city plan changed into the irregular 'qasabah' of the later Islamic periods. Then Ayla was deserted. Was it the tribal uprisings of 916-1024?

The earthquake of 1072/73? Or did the people just fled by sea towards the safer Hejaz upon hearing news of the invading Crusader armies in 1116 AD?

Any of these factors is possible, although the latest date is the most probable for the end of Ayla, the preceding turmoil and catastrophe would have built up towards the final collapse. Salah ad-Din al-Ayoubi (Saladin) won his victory over the Crusaders and regained the area for the Muslims in 1117. The urban centre was moved to the area of the castle. By then old Ayla was finished and a new Aqabat Ayla started to emerge.

Ayla's destiny for rediscovery saw another episode in 1988, when the coast guard camp built

on the eastern sector of the city was removed and the area was turned over to the Royal Yacht Club. With the removal of the army barracks and bunkers it was possible to excavate and define the eastern limit of the site.

A walled city measuring approximately 25,500 square metres emerged. Two more gates, the Sea Gate through which imported goods were unloaded into the city, and the Hijaz Gate were discovered.

The northeastern Syrian Gate most probably lies under the present King Hussein (Corniche) road, safely asleep in its bed of sand for future generations of archaeologists to uncover.

The Hejaz Gate was found under over three metres of sand brought in by the British army in the 1920s-30s in level the area for building military installations. When this was removed and the area excavated, the archaeological finds were faced with an intriguing puzzle.

The gate had been blocked by fine ashlar masonry and an outer mantle of stone soon after its building, and what seemed to be a cemetery dating to the very earliest phases, the time of the Rashidun caliphs, was established outside. Why did the people of Ayla block one of their city gates so soon after its building?

Excavation of the eastern sector confirmed the results of the previous excavations of the western sector. The last phases of decline and abandonment were preceded by wealth, luxury, flourishing trade and dumps in the towers.

Now, by the end of the 1989 season, a total of over 400 m of city wall and towers had been exposed. A large official building dating to the early Umayyad period or slightly earlier was found inside the Hejaz Gate, a walled cemetery measuring around 20 x 20 m was defined outside the gate.

The dynamic character of the city could be seen in the perpetual change of plan and use of its various areas. The Umayyad official building was replaced by large domestic structures and axial streets leading to a water well

during the Abbasid period. One of the towers flanking the Sea Gate was replaced by a square building found full of luxury imports dating to the tenth century.

Ayla, the dynamic port on the China Sea, presents Jordanian and Islamic archaeology with a unique site, giving insight into the way of life from the time of the Muslim conquest up to the Fatimid period as well as telling the story of local interaction with far reaching lands over 450 years of which little is archaeologically known about the south of Jordan.

The site is still in need of many years of loving dedicated work. Much of what Ayla has to offer is still under the sand. Its walls and structures had been disfigured by earthquakes. The granite and sandstone used to build it are crumbling due in the harsh salty environment in which it was buried for many centuries.



A small column capital found in the rubble

The success of the Ayla rediscovery story up till now has been due to the close co-operation between archaeologists, officials and developers, and to the keen true interest of the modern citizens of Aqaba in their city's past.

The western sector of the city is open to the public, with posted signs explaining the exposed remains. Many of the finds from the excavations are currently on display at Sherif Hussein's house next to the Hashemite Plaza on Aqaba's north beach. The permanent exhibition will be opened to the public during this year.

25 JANUARY 1990

A strong return for Ottoman art

Ottoman art is making a strong comeback in Turkey and outside. Its beauty and perfection, known largely to Turks for many centuries, is only just being recognised on a wide scale.

By Patricia Jellicoe
Special to The Star

ISTANBUL - Ottoman art, strong, rich and colourful, is enjoying recognition among a whole international range of art lovers and collectors. The superb exhibition of Suleyman the Magnificent at the Metropolitan Museum in New York and the British Museum in London was a revelation in its quality and variety - an Aladdin's cave - to most visitors. Now Istanbul has been the scene of an exhibition of the finest in Iznik ceramics. The show, which lasted from September to December, attracted thousands of Turks and foreign tourists.

The response in the West has been interesting: a newly developed aesthetic sense attuned to abstract designs, in our own quest for artistic values, and our need and feel for colour in a less decoratively costumed world, as well as our fascination with the superb quality of silver, gold and metalwork, have given a fresh view to Ottoman textiles, ceramics and metalwork.

Hittite, Seljuk, and perhaps even more, Turkoman inheritance is strong but Ottoman art is the apogee of a supremely Turkish character, the result of a vast accumulation of wealth and power in an empire which lasted some 600 years. Added to that are the influences which this empire and its seat, Istanbul, received from the East and the West.

The predominance of religious art over the secular changed over the years, the secular becoming more predominant. The devotion to calligraphy in art retained its pre-eminence, however. The Holy Quran was served by many eminent calligraphers, the greatest masters being Sheikh Hamidullah El-Amami and his pupil, Ahmad Qasimisi. Ottomans became known for their love and patronage of calligraphy, developing some new and purely indigenous styles.

Quranic verses, embellished with lavish gold and blue lapis

lazuli, were usually decorated with the name of the owner - usually a nobleman or a sultan - a double frontispiece and illuminated chapter headings. Gem-like symbols in the margin marked every fifth and 10th line of verse.

It was in other fields of painting that Turkish art showed its originality, such as firmans (official edicts), which were written in classical form and surmounted with the unique tughra, the personal 'signature' of the sultan or his senior officials, often internally decorated with starchy, delicate arabesques.

With Mehmet Fatih, the 'Conqueror', the known history of Ottoman painting begins. A poet, he encouraged artists from Venice and Naples such as Gentile Bellini, to visit his capital. Later, the occupation of Tabriz in 1514 after the successful wars against the Safavid Shah Ismail, proved crucial for the future of Ottoman art. Some 700 families of artists were brought back to Constantinople.

A similar migration took place after the occupation of Egypt in 1517. With the ending of Mamluk rule and the assumption of the title of Caliph by Selim, the last of the later Abbasid pen-pensioners of the Mamluks was deposed, and the finest artists from Mamluk Syria, Palestine and Arabia were sent to Istanbul.

Assimilating and learning, the Turkish soul created in its own character. The portraits from the period are astonishing, laying even more stress on character with successive years - obesity and decadence contrasted with the opulence of finely detailed robes.

Unlike the Persians' romantic love of grace and beauty in their miniature paintings, the Turkish realistic view, concentrating on the essential, produced miniatures of a totally different quality. Monumental and striking, they are amazingly precise and accurate in their portrayal of scenes and costumes. The 16th century Huner-Namih or Book of Accomplishments offers his-



torical treatises of the Sultan's activities, portraying vividly the robes of the Sultan and his ministers in the Court protocol and of the military in action.

The 'Sur-namih' or the Book of the Festival portrays the civic guilds of Istanbul parading with their wares, emblems and the implements of their workshops before the Sultan and his Court. A first book was dated c. 1585, while another was dated 1720-25. These are unique historical and human records, superb and moving and fascinating to the historian as to the art lover.

Even from the earliest periods metalwork has been of high quality in Turkey. The successes and riches of Ottoman conquest resulted in the sturdier helmets, armour and shields as well as more elaborately inlaid armour for horses. The fighters' helmets were inlaid with gold with sup-plications to Allah for protection, shields were woven and decorated

with silken emblems. Today the chanfrons - the head pieces for horses - are much sought after, as are the superb swords and inlaid field pieces. The Military Arsenal in Topkapi Saray is a historical treasure.

The Turkish love of floral decoration in tulip, carnation, and hyacinth, inherited from their Turkoman forbears, found its most exquisite expression in their textiles - velvets, silks and gill threaded robes, coverlets and handkerchiefs. Turkey supplied much to its Venetian traders, the Italian designs often copied but with a larger, cheaper and very experienced labour force. Their rugs with birds and flowers translated into endless imaginative abstract designs with the strong Turkish knot and brilliant natural colours. These retain their appeal to this day.

In the decorative arts, the admiration for the beauty of Chinese ceramics and their import in

enormous quantities for the Court ceremonies stimulated production of further crafts. The overlaying of much with jewels is not perhaps to our own present taste, but the workmanship of goldsmith and silversmith is of incredible quality. The delicately carved ivory mirror of Suleyman and the enchanting coral handled and ivory handled sherbet spoons from that period are infinitely beautiful.

Kutahya and Iznik were stimulated by both Chinese and Persian ceramics, but again their clarity of strong design and bold colour is completely Turkish in character. Iznik, until earlier this century wrongly identified with Rhodes and recognised only later as a vital centre in its own right, has left us its legacy from the mid-16th century of that incomparable scarlet, the Iznik red tulip, associated forever with Turkey.

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25 JANUARY 1990

THE STAR 7

Women employ traditional skills to earn a living

By Diane C. Challangwa
Special to The Star

WHEN HALIMA was growing up, she watched her mother and other women of her bedouin tribe perform their weaving skills like any other household task. Upon collecting the raw wool, she would observe and, on occasion, help spin, dye, ply and, eventually weave household belongings such as tent runners, saddlebags, and rugs.

Now aged 23, Halima has witnessed the transformation of her people's traditional weaving skills turned into a money making business. Following their permanent settlement in the rugged Bani Hamida mountain area over 10 years ago, her nomadic Bani Hamida tribe began to experience the usual difficulties associated with living in one place. Although they continued to spend most of the summer months living in tents in the surrounding desert area, most of the time was now spent in Bani Hamida where the government built schools and clinics for their benefit.

Hoping to rely on farming as a means of earning a living, successive droughts in the region forced the unskilled men to leave agricultural work and seek low-paying jobs elsewhere in Jordan - with many moving to Amman, some 75 km away.

Leaving their wives and children behind only to be visited two or three times a month, responsibility to tend the livestock and operate the daily family affairs was left up to the women.

In the meantime, Save the Children - an international organisation with 16 regional offices in North Africa and the Middle East - opened a field office in Amman in February 1985 after signing an agreement with the Ministry of Labour and Social Development. In September of that same year the Noor Al-Husseini Foundation - an auxiliary of Save the Children in Jordan - was established under the chairmanship of Her Majesty Queen Noor.

Following its inception, the foundation began looking for low-income areas in Jordan where, upon location, it would attempt to help women work within their environment, increase their income and at the same time preserve the tradition of Jordan. Soon after, Bani Hamida was suggested as a potential region that Save the Children could work with.

States project manager Ghada Habashi, "We found that rug weaving was a major skill of the women following a survey conducted by Rebecca Salti, current director of Save the Children."

Through these positive findings, Save the Children and Noor Al-Husseini Foundation in co-operation with Unicef and the

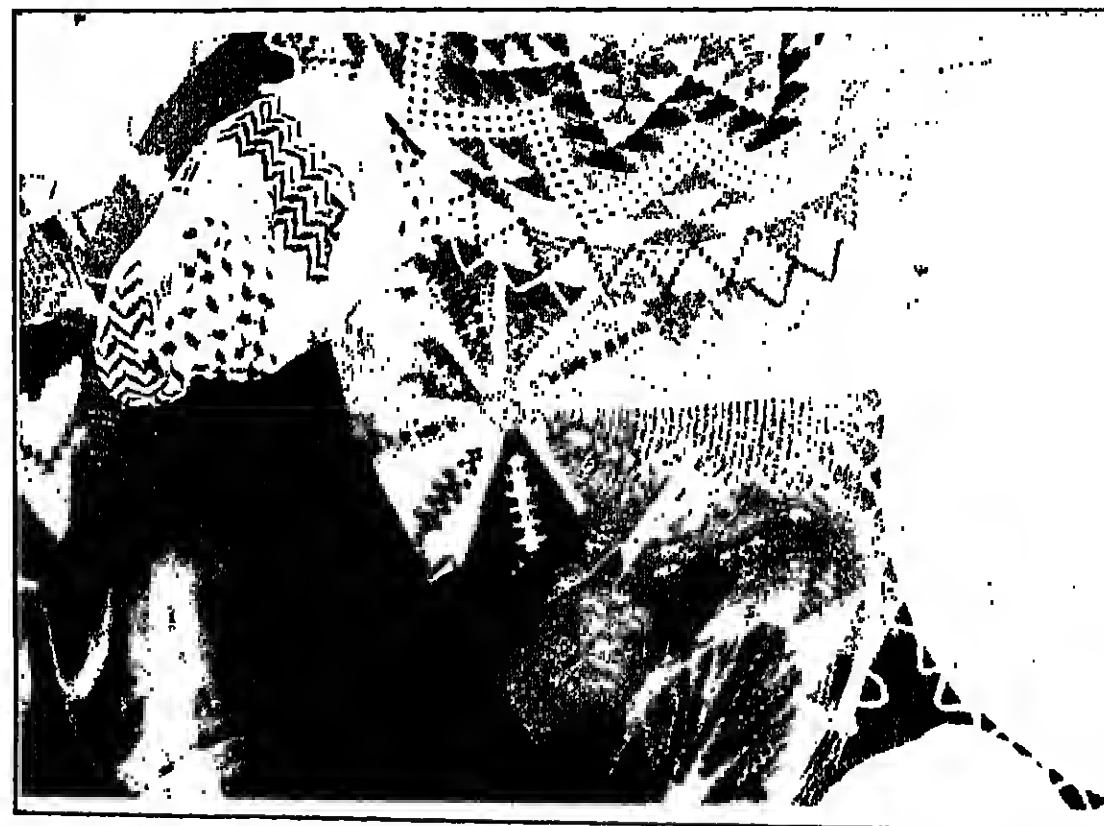
Jordanian Ministry of Labour and Social Development immediately began working on the Bani Hamida Women's Weaving Project. But before any mass production could be done, Save the Children had to present their proposed plan to the Bani Hamida women as a project that would in due time provide them with a steady income while allowing them to continue their household chores.

"We asked ourselves how we could help the women help themselves," recalls Rebecca Salti in an earlier interview. With this in mind, Save the Children began a survey on the 11 villages scattered on the Bani Hamida hills as a means of making themselves known to the women and also to locate the women who could still spin, weave and set up looms. In turn

rely participating in the project. In the meantime another main office, which takes care of all administrative work and also stores the finished products, has been set up in Amman.

Over the past three and a half years the project has been awarded a US\$300,000 grant by the United States Agency for International Development. Also, help in the form of voluntary labour has been offered to the project by the Ministry of Social Development, according to Habashi.

In order for production and sales targets to be met, a five-year plan was drawn soon after the project began. According to Habashi the first year target was to produce 400 rugs and 700 for the second year.



The Bani Hamida project, merging successful business with traditional way of life

they tried to locate all the women who were interested in joining a weaving project. Following this extensive survey, a public meeting was set up with some 12 bedouin women to discuss the steps needed to materialize the project. After convincing the mothers that the project would in no way disrupt their close-knit family lifestyle, the women began to decide among themselves on who would do what - spin, skein, ply, purchase wool, wash it, and or loomset.

The success of that initial meeting can today be verified by the continued growth of the project's overall rug output. Beginning with only five women, project workers in Bani Hamida have grown to some 377 weavers. Although all the women have continued to work from their homes, an office or weaving store house has been set up in Makawir village which acts as a base for the nine villages cur-

"Now our goal is to produce 60 rugs per month," states Habashi. In the future, we want to increase our rug production to 100 rugs per month in 1990, 167 rugs per month in 1991 and 208 rugs per month in 1992. Once we set that, we can set aside 100 rugs each month for export."

Each rug that is made is a standard unit of five kg. Once finished, it is weighed and measured and it is upon this data that the women are paid. Additional pay is also given to the women on the basis of other jobs completed such as spinning, skeining etc.

However, monthly earnings now vary due to the increase in the number of women working for the project today. States Faddah Abu Gawi of Makawir village, "I don't weave as many rugs now because there are a lot of other women who are doing so as well. But," she adds, "the

money I am making, though not much, is still better than nothing." At the moment the money Faddah earns from the project comes in handy as it is the only source of income for her family. Her husband is currently unemployed.

To keep up with the increased demand for Bani Hamida products that has occurred over the years, there are plans to buy another delivery van increasing the number to two. At present one van runs a door-to-door delivery and pick-up service five days a week driving to Bani Hamida from the Amman office each morning. During this time, a weaving facilitator and production supervisor from Amman together with one of the local Field Supervisor work together to decide which woman receives what and also try to oversee any prob-

measured and eventually delivered to the Amman office.

When the project first began, there arose a problem concerning the colours that should be used in order to preserve the rugs' traditional appearance. This had to be examined carefully because care had to be taken not to efface the traditional bedouin style for the sake of meeting modern tastes.

Luck was with Save the Children when they employed a woman living in Makawir who had learned the art of dying in an Amman rug factory. Together with her mother and three sisters, they opened a business at home with the aid of Save the Children. Through trial and error, the women were able to come up with attractive hues and pastels.

Although the new colours were obviously more marketable, questions were raised on whether the introduction of bright hues and pastels was a step towards moving away from the traditional rug which represented Jordan. To this Habashi responds, "I don't think the colours are what represent the tradition. The hand weaving is what we concentrate on as it is this that we view as the actual tradition."

According to Habashi, about 40 per cent of all the work produced is of the traditional colours - red, black, brown and cream.

"Today the rugs are an impressive array of attractive designs and colours to suit individual tastes. They include pillows, wall hangings, runners, cushions and floor rugs of all sizes. All goods woven are 100 per cent wool."

As part of the project's long term goals, work is currently underway to begin exporting Bani Hamida rugs to Europe.

"At the moment we are preparing catalogues, price lists and export packages for our new market," says Habashi.

Plans to open a weekend shop in Makawir where Bani Hamida goods will be sold to tourists is also underway.

The Bani Hamida project is presently still under the oversight of Save the Children. However, 1990 has been set as the phase-over year when it becomes independent of Save the Children. Habashi believes this move is important as Bani Hamida project is presently one of the projects being looked at as a model project in all the Save the Children offices across the world. She adds, "I hope the phase-over stage works as this move will make Bani Hamida into an independent business that will eventually make a profit for the Bani Hamida people."

ECONOMY

The Star

In a heated television debate

Budget awaits thorny passage through Parliament

AMMAN (Star) - A budget which does not address the problem of unemployment is not likely to pass easily in the Jordanian Lower House of Parliament. This was the conclusion of a television debate between Finance Minister Basel Jaraneh and Chairman of the Lower House Finance Committee Dr Abdallah Nsour and hosted by Dr Jawad Anani.

According to Mr Nsour, unemployment ranks first among the three major economic problems in Jordan. Inflation and the relationship between debt and the exchange rate, rank second and third. Mr Nsour argued that unemployment is an economic disease a political dilemma causing instability. He noted four major loopholes in the 1990 budget:

1. Investment expenditures were marginal compared to the size of the budget. Total investment spending is targeted at JD 160 million (this includes JD 903 million allocated for development projects), which is less than the interests due on total debt, in a budget size of JD 1.1 billion.

2. The budget lacks full representation of the overall government activities. Full-fledged economic agencies in the government were not given due attention. Such agencies include water and Jordan valley authorities, railway, universities, Royal Jordanian and the Central Bank.

Estimated spending for the above-mentioned agencies was only between JD 600 million and JD 700 million, against JD

1.1 billion estimated for the government, out of a total of JD 1.8 billion, which is 85 per cent of the GDP. This indicates that the government's share of the pie is the largest.

3. The executive authority has expanded. There will be a call for cutbacks, by either abolishing a number of agencies or merging them. Although this measure does not help offset unemployment.

4. Despite the fact that the budget, itemized sectoral spending, it did not specify how much will be spent on which region.

Minister Jaraneh insisted that the 1990 budget carries a strong message. On the revenues side, the budget affirmed increasing self-reliance as the corner stone of the 1990 budget. The deficit (without Arab aid) was estimated at JD 361 million for 1990, down from JD 372 million in 1989.

According to the minister, increasing self-reliance necessitates effective realisation of domestic revenues, estimated at JD 694.1 million in 1990. The minister noted that realisation of domestic revenues took into account three important elements: not to harm the poor and low income groups, not to harm the investment climate and to reduce reliance on external aid.

On the expenditures side, minister Jaraneh outlined three basic goals:

1. Maintaining the current level of public services.
2. Encouraging savings to cover investments and increasing

productive investments.

3. Seeking better use of resources in relation to current expenditures.

The minister defined two defects within the body of the national economy.

1. Internal deficit: Government revenues do not cover current expenditures. Therefore, the 1990 budget addresses the issue of domestic resources and their uses by stressing self-reliance.

2. External deficit: The balance of payments deficit has been accumulating, leading to over-borrowing and hemorrhaging of foreign reserves. Moreover, exports were not covering imports, thus leading to a large balance of trade deficit.

Responding to allegations that national savings are negative in Jordan, Minister Jaraneh compared between domestic savings and national savings. He noted that national savings include domestic savings plus net foreign receipts, which, in the case of Jordan, represents remittances by Jordanians working abroad.

The Minister said that domestic savings in Jordan were negative, however national savings were positive. Workers' remittances are considered external and do not count in the calculations of domestic savings, he said. Jaraneh concluded that increasing self-reliance and reducing reliance on external resources in administering the national economy were aimed at increasing savings, curtailing consumption, controlling the budget deficit, and controlling the balance of

payments deficit.

Mr Nsour was not impressed with Jaraneh's presentation. He noted that the budget speech rated consumption at 103 per cent of GDP, yet, only 26 per cent of the GDP would go into capital and development investments in the 1990 budget, against 41 per cent of the GDP in debt service. Mr Nsour was not convinced that the government was serious in easing unemployment, since in 1993 the share of investment from consumption, as a ratio to the GDP, will only go up by 1 per cent. From 26 per cent in 1990 to 27 per cent in 1993, Mr Nsour did not see new job opportunities, being created out of the 1 per cent increase.

Minister Jaraneh justified this by saying that a number of budget items were transformed from capital expenditures to current expenditures. He stressed that, historically, the 1990 budget covers and represents capital expenditures better than any other year in the past. Jaraneh did not agree with Mr Nsour that capital expenditures were less than JD 200 million.

Jaraneh's philosophy opposes investments financed by external resources and loans. However, he said investments may be financed by internal borrowing. The minister did not agree with Mr Nsour that solving unemployment should only be through increasing investments, however, he said it should be a combination of increasing investments and improving their quality, as well as utilizing dominant manpower in the country.

Briefs

● The Water Authority has requested a British firm to conduct feasibility studies for building dams in Wadi Al-Mujib and Wndi Al-Wala in the southern parts of the Kingdom.

● Gas production at Al-Rishia field will double by the beginning of 1991. Revenues from the field will be the same. Jordan an estimated amount of \$100 million by the year 1994.

● Jordan's oil bill for this year will reach \$400 million. Two-hundred and fifty million dollars will be covered by trade exchange with Iraq, and local production of oil will amount to \$15 million.

● The government has rejected a proposal by the International Monetary Fund (IMF) to increase the prices of oil in Jordan. Informed sources told The Star that the agreement with the IMF restricts Jordan to pay for its oil imports through trade agreements and aid programmes only.

● The Water Authority will apply strict measures to collect the \$ 10 million owed to it by the public.

Badran meets committee

AMMAN (Star) - The Lower House Finance Committee met on Sunday with Prime Minister Mudar Badran, who responded to a number of questions raised by committee members. Mr Badran left the five-hour meeting with more promises to fulfill.

Dr Abdallah Nsour, chairman of the Lower House Finance Committee said the Committee succeeded in considering a budget cut of JD 15 million.

Mr Badran and Committee members agreed that for regulatory reasons the 1990 Budget cannot undergo a major change. Mr Badran said future budgets will take into account what the current budget lacks.

Domestic revenues considered the most serious

Jordanians have few choices; either join in the austerity steps or be counted out

THE 1990 Budget considers a number of financial and monetary alternatives which emphasise the national philosophy, pursuing an independent national economy. Minister of Finance, Basel Jaraneh, stated that the 1990 Budget is aimed at increasing national self-reliance and seeking a self-contained resource economy.

In this respect, a strict scrutiny of the 1990 Budget menu are those listed under domestic revenues.

Domestic revenues in the 1990 Budget carry a message, which points to the recent measures and policies enacted by the Jordanian government to improve the structure of central government revenues.

Paramount among these measures and policies were income tax amendments, customs tax amendments and the consumption tax amendments. The latter is expected to pave the way for a more comprehensive and systematic value added tax (VAT).

Income tax amendments included setting lower and upper ceilings on tax exemption, no less than JD 1,000 and no more than JD 3,600. They also cut tax exemptions by one half for those who make more than JD 10,000

annually. Customs tax amendments included new tariff structures, and imposed high duties on imports of luxury goods and other items. The consumption tax was also increased on a number of items, and was expanded to include other items either local or imported.

Other important revenue improvement regulations were increasing licensing charges and fees, cutting back free local telephone calls to 1,000 from 2,000 annually and imposing mailing fees on phosphate, potash, etc. All these measures and policies were intended to enable the government meet the increasing costs of delivering the same level of public services and maintaining the country's infrastructure.

Revenue Distribution

The 1990 budget separates between two revenue groups, tax revenues and non-tax revenues. Out of an estimated total of JD

694.1 million, tax revenues and non-tax revenues are targeted at 52.5% and 47.5% respectively. The 2.5% (or JD 17.5 million) difference between tax revenues and non-tax revenues is not a mere coincidence. Tax revenues were meant to increase in 1990, and so forth, to discourage imports of luxury goods and encourage those who make more than JD 10,000 in annual income pay their fair share of income tax.

Tax revenues

Tax revenues were distributed among three elements: income and profit taxes and social services tax, customs taxes and other taxes. Out of the total (JD 694.1 million), the above three elements comprised 14.4%, 30.5% and 7.6% respectively. The highest four tax revenue items were customs tax (JD 132.5 million), consumption taxes (JD 76 million), corporate taxes (JD 68 million) and additional taxes (JD 21 million).

Non-tax revenues

Non-tax revenues were distributed among six elements: Licenses, fees, post, telegraph and telephone, interests and profits,

receivable interests and miscellaneous revenues. Out of the total (JD 694.1 million), the above six elements compared 5.7%, 9.7%, 10.8%, 3.6% and 14.1% respectively. The highest five non-tax revenue items were telephone calls charge (JD 47 million), mining returns (JD 39 million), receivable interests on loans (JD 25 million), import licenses (JD 22 million) and central bank revenues (JD 20 million).

Other taxes

Other revenue items which contributed to the domestic revenue structure were: JD 20 million in individual income tax, JD 17 million in departure tax, JD 12 million in land registration fees, JD 14 million in revenue stamps fees, JD 15 million in surplus by the ports Corp., JD 13.6 million in pension returns and JD 10 million in international settlements on the Telecommunications Corporation's international services.

Indeed, domestic revenues carry a message and need receivers to communicate with. Jordanians, as tax payers and as public service beneficiaries have a choice either to support the national drive and implement austerity even at home or go loose and be counted out.

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	US	DEM	STG	Yen	SFR
1 mo.	8 5/16	7 15/16	15 1/18	6 3/4	9 3/8
2 mos.	8 5/16	8 1/8	15 3/16	6 14/16	9 3/8
3 mos.	8 5/16	8 5/16	15 1/4	7 1/4	9 3/8
6 mos.	8 7/16	8 9/16	15 1/4	7 1/4	9 3/8
1 year	8 9/16	8 11/16	15 1/4	7 3/4	9 1/4

Interbank rates (Jordan)

saving accounts 7%. Call accounts 8%, 1 week 8.5%, 1 month 9%, 2 months 9.125%, 3 months 9.25%, 1 year 9.5%. Lending rate (AAA) 11%.

Dollar

	DMK	SFR	STG	YEN	CAN	FFR
LAST	1.7245/55	1.5350/60	1.6370/80	146.55/60	1.1792/97	5.8630/60

Source: Amman Bank for Investment, Tel: 642701

Gold & Silver

	JD
Gold	8,800,000
21 ct	7,700
18 ct	6,600
Eng. pound	63,500
8g	56,000
Rashad:	9,500
24ct (swiss)	160,000
Silver	
1 kg	160,000

Money Matters

Average exchange rates on 25/1/1990 in Jds

Offshore:	
US	656.3
Pound	1,082.8
DEM.	385.7
SWF.	433.1
FRF.	113.5
Yen	450.3
Parallel	
US	675.0
Pound	1,115.8
DEM.	396.8
SWF.	446.6
FRF.	117.4
Yen	464.0

Consumer Watch

The Right to Know

A recent incident at a retail shop in one of the major consumer markets downtown Amman, raised a number of questions which are crucial to consumer protection efforts in the country. The issue deals with the Right to Know.

Most consumers, surveyed by The Star, like to shop at informative and responsive stores. All of them feel that the retailer is responsible before them and should provide them with descriptive information (e.g. how to handle and how to use) about the product if they demand.

On the other hand, most retailers, surveyed by The Star, do not mind bargaining but hate to answer questions. Most of them feel that they are there to make money. They think it is unprofessional to answer questions. Incidentally, all retailers, surveyed by the star, did not agree that information plays a big role in marketing a consumer product.

Let us go back to our incident.

The retailer brought his lawyer to defeat the poor woman's (the shopper was a regular house wife) intelligence. The lawyer told the lady that she had the right to know but did not have the right to ask. The woman told the lawyer that her rights as a consumer are protected by law. The "Talented" lawyer said: "Lady you are not supposed to know that, all what you need to know is how much and then you buy or not."

The right to know is not intended to challenge other buying and selling laws. The consumer's right to know is sacred, and the law of the market guarantees the right of both buyers and sellers not just sellers. In the eyes of our talented lawyer the seller had only the right not to answer!

Contracts & Contacts

TN: 10/90 - 18/90 (9 tenders). Outdoor and indoor clothes and wearing apparel, night clothes, socks, stockings and shoes. (about 265.5 thousand pieces and 205 thousand pairs). Military Consumer Corp. CD: 10/90 - 21/2/90, 11/90 - 14/2/1990, 12/90 - 17/2/1990, 13/90 - 19/2/1990, 14/90 - 24/2/1990, 15/90 - 24/2/1990, 16/90 - 26/2/1990, 17/90 - 28/2/1990, 18/90 - 3/3/1990, TD: JD 5 each.

TN: 52/89. Gas conditioning unit and pipeline facilities. CD: 17/3/1990. TD: JD 150. 53/89. Two generator transformers 11/132 K.V. 45 MVA. CD: 17/3/1990. TD: JD: 950. JD 50. Jordan Electricity Authority/Risha Gas.

TN: 9/90. Electrical fans (400). Military Consumer Corp. CD: 11/2/1990/ TD: JD 5.

TN's 30/89 Central and 64/89/ Central. Drugging Al-Walajah waters-phase two. Government Tenders Directorate. CD: 28/2/1990. Instead of 24/1/1990. TD: JD 300 and 150.

Lift dump trucks. Greater Amman Municipality. CD: 26/2/1990. TD: JD 120.

TN: 5/89. Supply of 50 km PVC insulated cables. Irbid District Electricity Co. CD: 12/2/1990. TD: JD 25.

TN: 70/89/ Central. Expansion of Zarga Sewage Pumping Station. Government Tenders Directorate. CD: 14/3/1990/

TN: 3/90-6/90 (4 tenders). 1-Electrical power cables, telephone cables, lighting poles and lighting fittings. CO: 14/2/1990. TO: JD 102 - Electric Forklift for tyres store and diesel forklift truck. CD: 21/2/1990. TO: JD 15. 3- Hot vulcanizing machine CD: 7/12/1990. TD: JD 10.4 - Electrically operated gate barriers. CD: 19/2/1990. TD: JD 10. Arab Polish Co.

TN's 7/90, 8/90 and 9/90. Soil maintenance management works. Ministry of Agriculture/ Zarga River Basin Project. CD: 27/1/1990 TD: JD 50 each.

TN: 7/90. Ial valves. Arab Polish Co. CD: 5/2/1990. TD: JD 10. TN: 7/89/ Central. Expanding Zarga Sewer Disposal Station. Government Tenders Directorate. CD: 14/3/1990.

This service is free-of-charge. To publish your tenders in this corner please tear-off this box (do not photocopy) and send with tender, auction, public sale, garage sale, hazaur sale, etc., details to: Economy Editor, On-Line, The Star, P.O. Box 9313, Amman-Jordan.

Industrial Zones

Arab Center For Pharmaceuticals And Chemicals

IT IS one of the Pharmaceutical and Chemical industries that are located at Amman Industrial Estate at Sahab and is considered to be one of the top pharmaceutical industries in Jordan. The Arab Center for Pharmaceuticals and Chemicals is a Jordanian shareholding company with a (23%) Iraqi joint-venture. Its production started in 1985 with an invested capital of JD (6) million and the number of workers reaching up to (200), working on (3) shift basis. The Gelatin Capsule Plant.

This plant is in operation since 1985 and the annual nominal capacity is 1200 million capsules of various sizes. This capacity exceeds by far the demand in Jordan, hence about (50%) is been exported in which half of it is exported to Iraq and the rest is exported to France, Great Britain, Pakistan and to the Arab Gulf countries.

The Tropical Pharmaceuticals Plant. This plant is in operation since the beginning of 1989 and the annual production is about (2) million unit comprises of Ointments and Creams, Tablets, Powders, Suppositories, Liquids and Aerosols. These products cover the local market and are also exported to the Arab markets mainly to Kuwait.

Lastly a deal was signed between the Arab Center for Pharmaceuticals and Chemicals and the Ministry of Health in Kuwait in which (10) sorts of Pharmaceuticals to be registered in Kuwait. Among the future projects are the following:

- A project to utilize the left-overs of the Capsule Plant
- A project to manufacture surgical dressings.
- A project in manufacture soft gelatin capsules.
- A project to manufacture diagnostics.

Arab Center for Pharmaceuticals and Chemicals
P.O. Box : (22) Amman Industrial Estate/Sahab
Tel. Plan: 722470
Office : 818567/8

Shows & Exhibitions

MEEFEX '90

The Sixth Middle East Food and Equipment Show (MEEFEX) and Salon Culinnaire, Incorporating food processing and packaging, will be held at the Exhibition Center in Bahrain, 10-13 February, 1990. The show, marking its tenth year will reflect the changing trends in the Middle East food trade. The show is organized by the Arabian Exhibition Management. Write to: Staphoe Key, P.O. Box 20200, Maaama, Bahrain, Tel: 242381, Telex: 9103 EXHIB BN, Telephone: 250033. The show emphasizes manufacturing and production of foodstuffs locally as opposed to just importing them.

Lebanese have transferred \$30 billion in foreign banks

'Political capital' infusion still substantial

LEBANON IS a strange country that had two presidents in 19 days, and still has two prime ministers, two Army commanders and two governments.

No one knows for sure if the tiny country on the Eastern Mediterranean shore will continue to have war, after more than 14 years of civil infighting, or finally, peace.

But, in the meantime, if everything returns to normal, the country would need at least \$8 billion over two years for its initial reconstruction, according to (Central) Bank of Lebanon Governor, Edmond Naim.

The 71-year-old former Dean of Beirut's Faculty of Law estimated that eight additional months of civil war, between March and the end of November of this year, have cost the country another \$1 billion in damages (including 5,000 buildings and 10 hospitals badly hit) and lost income.

Lebanon's Central Bank is not in such a bad shape, after all. It holds in its Beirut vaults \$5.5 billion in total - more than \$4.5 billion in gold and \$1 billion in foreign exchange reserves.

Besides, Lebanon has no large external debt, to speak of only about \$500 million at the end of June. Its internal debt on the other hand, totals \$1.4 billion. The Bank of Lebanon estimates total Lebanese funds deposited abroad at nearly \$30 billion, of which

\$8 billion was transferred from the 83 Lebanese banks in the six years from 1982 to 1988.

While total bank deposits fell from \$10.5 billion in 1983 to \$8.3 billion in 1984, those deposits continued to drop to \$6.5 billion in 1985, \$3.8 billion in 1986, \$2.4 billion in 1987, and to climb again to \$4 billion in 1988.

Only a small fraction of those subsidized expenditures has come back to what is left of the central government in the form of taxes. In the meantime, all this is financed through treasury bills, including the budget deficit of over \$1 billion expected for this year.

What is habitually hushed up in Lebanon and constitutes a large income is the so-called multi-million-dollar "political capital." This is provided by Iraq, Iran, Syria and Libya to their allies and local militias in Lebanon.

In addition, remittances from emigrant relatives, contraband, private ports and most of all the drug trade (\$4 billion a year alone) bring in a substantial amount of money. The Palestinians, who were evacuated from Lebanon in September 1982, during the Israeli invasion, no longer have their big contribution to the Lebanese economy.

But the Lebanese pound has to firm up. The "dollarisation" mentality, in which every serious transaction is consummated in US dollars, has subjected the Lebanese currency to dizzying gyrations. From a high 2.5 Lebanese pounds (LP) to the dollar in April 1975, when the civil war erupted, the pound reached a rock bottom LP 700 (to the dollar) at times and is currently hovering over the LP 500-mark.

The "dollarisation" is also the child of inflation. While the inflation rate has mushroomed to 200% in 1987, it has fallen back to 100% in the past few months.

The main problem is whether the Lebanese in the diaspora will ever return to their country after peace prevails. The answer will evidently depend on what kind of peace. One has to bear in mind that since the half-year war broke out between March 14 and September 23 of this year more than 250,000 doctors, engineers and teachers fled the country. There are also those businessmen who took their multi-million-dollar savings with them.

One thing is certain, nonetheless. If the Lebanese sense that there is to be a real peace in this country shattered for more than 14 years, there will be no problem far them to return home and bring along with them a large portion of their \$3 billion deposited abroad. That, in itself, will be the first installment of the \$8 billion needed for the first two years of their country's reconstruction.



Brady's Third World debt plan still to reach its goal

WASHINGTON - The plan for easing Third World debt, proposed by the Bush administration 10 months ago, has fallen short of its goal to cut the commercial bank debt of 30 countries, chiefly in Latin America and Africa, by 20 per cent.

Economists say that if the US goal had been reached, roughly \$100 billion of debt would have been eliminated. But to date, a final debt reduction package has not been concluded with any country.

The stakes are especially high for the 414 million people of Latin America whose governments and banks hold about two-thirds of the total \$1.3 trillion global debt.

Saddled with debt they could not pay, Latin countries have seen per capita output fall by seven per cent in the last 10 years, after an increase of 40 per cent during the previous decade, according to the Inter-American Development Bank.

Today countries like Argentina and Brazil are struggling to fend off economic collapse.

The plan introduced in March last year by US Treasury Secretary Nicholas Brady offered to forgive debt to countries willing to undertake tough reforms intended to foster a market-oriented economy.

Yet, for the country the US administration has most wanted to help, Mexico, the plan has been a boon, spurring a sharp decline in interest rates, repatriation of private capital and a welcome increase in foreign investment.

Progress towards financing packages in Costa Rica, the Philippines, Chile, Venezuela and Morocco have led some American and international officials to agree that while the strategy has been slow to take hold, it has begun to work.

"In view of the magnitude of changes that have to be made, I think the progress of the Brady plan has been pretty reasonable," commented Stanley Fischer, chief economist of the World Bank.

Charles Dallara, assistant treasury secretary for monetary affairs and William Rhodes of Citibank, who head an advisory group representing 450 bank creditors to Mexico, predict that a Mexican package would come together in the next month.

Such a package would cut \$7.5 billion from Mexico's \$8.5 billion commercial bank debt, and coupled with reductions in interest rates on some debt, it would shave nearly two billion dollars from the nine billion that Mexico pays in interest yearly.

The introduction of the Brady plan reflected an acknowledgement that the earlier strategy, developed in 1985 by his predecessor, James Baker, had failed. Baker's plan called for additional bank lending to countries engaging in a full-scale economic overhaul.

The new treasury approach marked Washington's first official recognition that today's Third World debt, nearly twice the total in 1982 when the debt crisis began, had to be cut back for growth to resume.

Overall, about 30 billion dollars of financial support from the world bank, the IMF and Japan backs guarantees aimed at cutting 70 billion off the 350 billion that the commercial banks are owed by the developing countries.

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THE STA

A destabilising factor

JORDAN IS taking the threat of Soviet Jewish immigration to Israel very seriously. The fact that Israel is working to absorb around one million Soviet Jews during the coming five years leaves no doubt that this will be the most destabilising factor in the region since the creation of Israel itself.

The political, economic and demographic consequences of this operation are real and worrying. They negate all attempts to launch the peace process and defuse tension in this region. The threat does not concern Jordan in particular, but the Arab Order as a whole. For it is no secret that for one million immigrants to settle in Israel and the occupied Arab territories, Israel will be in fact launching its "transfer" of Palestinians scheme, which will bring the whole region into the brink of a terrible crises and, possibly, lead to war.

Israeli deeds are proof of its true intentions regarding a political settlement of the Arab-Israeli problem. While the Israeli government continues to stall on the peace negotiation issue, it is executing plans to create a new de facto situation in the area.

This conspiracy falls within the framework of Yitzhak Shamir's idea of "Jordan is Palestine", which, despite its foolishness, represents the dangerous mentality of the Israeli leadership.

Thus come His Majesty King Hussein's warnings of the dangers of the immigration scheme. While we understand the changes that are taking place inside the Eastern bloc and the Soviet Union, we also point to the responsibility of the Soviet Union towards peace in our region.

It is not in anybody's interest to destabilise the Middle East or force its nations toward confrontation at a time when the superpowers are working to end their differences, end regional conflicts and curtail any expansionist schemes that local powers might have.

While Jordan's anxieties are justified, it is important that the rest of the Arab countries realise the extent of the danger posed by the Israeli attempt to vacate the occupied territories from its indigenous inhabitants. But a mass exodus of Palestinians into neighbouring countries will not be easy to achieve despite what Mr Shamir might think. The truth of the matter is that the Israelis must accept to give up their dreams of a greater Israel.

By the same token, the Arabs must provide realistic support to bolster the steadfastness of Palestinians under occupation, whose brave attachment to their lands is the best deterrent to Mr Shamir's expansionist conspiracies.



Letters to the editor

Thank you for The Star

To the editor:

I'm a former reader of The Jerusalem Star and missed it a lot when it folded.

As an avid reader, I'm delighted that "The Star" was born. I'm a mother of four small children, so my spare time is precious. Reading is my favourite pastime.

I've always read the local English daily and I've simply found that it was not enough to satisfy my thirst for reading materials pertaining to politics, and economy and for cultural events - locally and internationally. But I'm happy to say that The Star has, in its first issue, given me all the information I could possibly ask for. Thanks ever so much.

American-Jordanian
Mamie Jaddua.

Coincidence?

To the Editor:

One of the strangest coincidences is that the number-plates of the cars in a number of affluent boroughs in north London, which are mostly inhabited by Jews, begin with the letters PLO.

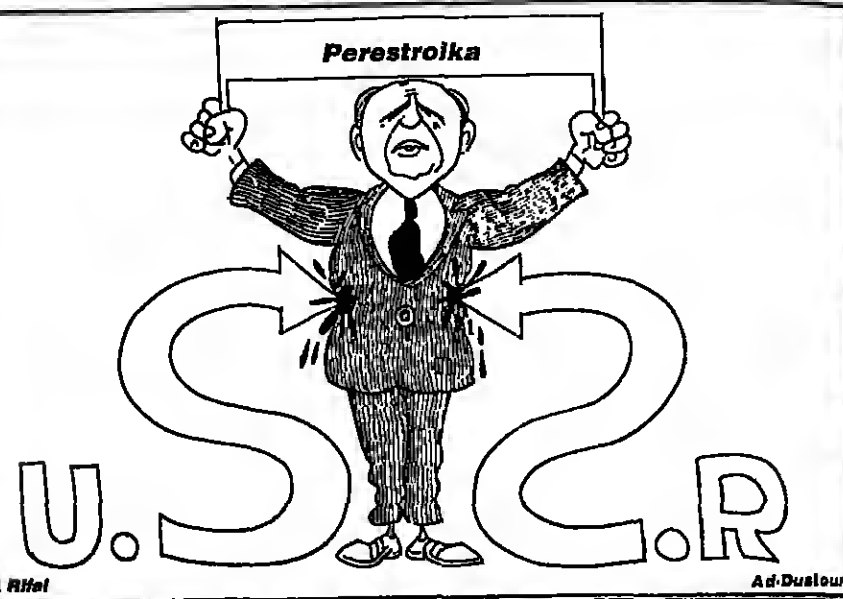
Should this not be considered as a reminder to the owners of those cars that sooner or later the Jewish state has to recognize the PLO and come to terms with it?

George Khoury
Amman

The Star

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Postscript

by Osama El-Sherif

On our own

THE DECADE of the century will have to be the 1990s. And if the last months of 1989 can be considered an indicator, then one can be sure that this decade will prepare us for a new era beginning with the 21st century.

The reason for this can be attributed to the breath-taking phenomena which we have witnessed during the past few months.

The pace of change has been simply remarkable that none of us were able to cope with them. In fact, we are still trying to digest the events that had taken place around the world in order to draw a complete picture and maybe, begin to see the features of the coming era.

The picture for us may not be painted in rosy colours. While the ugly remnants of the Stalinist order have been removed, or had fallen from within, the challenges facing the emerging nations of Eastern Europe are immense and indeed awesome.

What one could derive from the historic events of the recent past are sombre facts and sad realities.

With the debacle of the Soviet empire and the "liberation" of its satellites, a vacuum has been created in the global balance of power. And when vacuum is created one would expect it, as the laws of nature would tell us, to be filled by an opposing power.

For the Arabs, the events of 1989 will have far-reaching effects from political and economic standpoints. Much had changed in our own regional balance of power.

After more than 40 years of Arab-Israeli struggle, the Arabs, one must conclude, have failed to tip the balance in their favour. The Arab world is losing its prominence on the economic arena and the focus of the West, to which we appeal for economic aid, political and moral support, is now directed to neighbouring East Europe for understandable reasons.

The birth of three Arab regional groupings in the 1980s - each for its own special reasons - would proba-

bly do little to offset the changing priorities of common interests in the world.

West Europe, which prepares for its single market, will emerge as a new economic and political superpower after 1992. Dealing with a superpower is more difficult than dealing with a single country with its own special interests.

The question to ask is what sort of strategy will the Arabs use in dealing with this new power after three years from now?

In my opinion, developing, less developed and underdeveloped countries of the world stand to lose the most with the re-organisation of the power centres around the world.

With heavy debts, malfunctioning local economies, over population, poverty, mismanagement, inflation, unemployment... etc still saddling the economies of most Third World countries, one cannot be hopeful about the picture that will be revealed during the 1990s.

The people's of Eastern Europe may still have a chance because of their "natural" proximity to the West. The West also realises that it would be foolish not to come to the aid of the peoples of Eastern Europe who had just declined the influence of the Soviet empire and defeated its socialist ideology.

So that leaves the orphaned nations of Africa, Central and South America and, alas, most of the Arab states, on their own.

It is true that it is up to us to rid ourselves of economic and political problems which have hampered our progress for over half a century. But we also know that for any change to happen we must move beyond the stage of wishful thinking to determined and concerted action.

The 1990s may carry the last hope for us to join the moving band wagon... If we waste these few years, there will be no room for optimism anymore.

Jordan: The population challenge in the 90s

By Nadia Takriti

IS IT time for Jordan to adopt a clear policy to control population growth? And what considerations stand in the way of implementing such a policy?

It is well documented that Jordan has one of the highest fertility rates in the world. The population increase is going at 3.5 per cent per annum. Family size is currently at an average of 7.4 children.

The government has recently realised a population explosion relative to its resources. It has to keep up expansion of educational facilities, health services and social institutions. Land and water are more scarce and food availability is not handy. Above all, employment opportunities for a rapidly growing labour force are deeply affected.

In the last decade, the national labour force has doubled, at a time when national indebtedness has multiplied to an unprecedented extent.

Economic growth and ability to invest are very difficult to achieve and unemployment rate - reported officially at more than 10 per cent - could be approaching 20 per cent according to some estimates.

Such a rapid population increase is attributed to a number of factors, among which are lower mortality rates for infants and higher life expectancy rates for adults.

A big family is in line with customs and traditions. The family and the "ashira" (i.e. the clan) at large, still provide the more direct support systems for individuals seeking both economic, social and emotional security.

People's interpretations of religion helps maintain attitudes like "God provides you" and "newly-born child is already allocated for." The firm belief in fate does not help control family size.



It is also documented that the poorer and the less educated parents have a bigger family.

A very important factor though is the feeling of insecurity and threat from Israel. For more large per cent of the population of Palestinian origin who collectively recall expulsion and displacement from their homes and land, survival and insurance are sought in a big family.

It must be noted that at this time of national economic crises some cultural and social changes are taking effect to promote a smaller family.

1. Jobs are increasingly difficult to find and wages are decreasing to real terms.

Jordanians have to be convinced that it is in their best interest to emphasise quality and not quantity of the future generations. They simply can't have both!

with an effect of raising the marriage age of men.

2. Women are increasingly seeking work and if they maintain their current participation rate they have less children than those who stay at home.

3. The increasing tendency to opt for a nuclear family is making it more difficult for the mother to raise up -unaided- a big

family.

4. Tensions of modern life and heavy demands of raising up children help decrease family size on their own.

Deliberate efforts are already being carried out to encourage family planning through mother and child care centres of the Ministry of Health and Jordan's Family Planning Society. Both recommend spacing out between births and subsidise the provision of contraceptives.

The television, radio and the press at intervals help promote family planning. But all these activities are far from being satisfactory or sufficient. They don't reach out yet for the population at large. Perhaps because they don't directly address the root causes of high fertility.

The government can't obviously legally impose a limit to family size; nevertheless lack of a clear policy is likely to sustain the rate of population increase for decades to come. Co-ordination among concerned ministries of education, health, labour and social development, and information; with the help of the experts at the University of Jordan is necessary to draw and implement carefully - studies and consistent measures to address this issue.

Adoption of an export - oriented industry (in the coming national plan) which is labour intensive may help ease up the economic problem.

But the fact that Jordan is not endowed with rich water supplies or natural mineral resources is likely to keep the country dependant on remittances of emigrant labour as well as Arabs and foreign assistance.

Jordanians have to be convinced that it is in their best interest to emphasise quality and not quantity of the future generations. They simply can't have both!

Until this happens, his role is to be filled by the Shiites clergy under the patronage of the Ayatollah elite.

Through this divine connection, the institution of the Shiite clergyman is the closest in Islam to the Christian concept of Monasticism. Hence, the immense influence by the Shiite Muslim clergyman on their followers. This might explain the strength of the mandate they have had over the years, which, also might partially explain the current role played by Shiite clergyman in Iran and Lebanon.

Since its inception, Shiism had always been militant, because its original composition reflected the poor and oppressed classes of Muslims. It was in the opposition almost all the time and its history, thus, a violent history. By and large, the Shiites were suppressed by almost every Muslim regime, with few exceptions when the Shiites themselves were in power.

The Shiites consider that Islam is for all Muslims. They also believe that the Imam is the custodian of Islam and all Muslims. And since the Imam, however, and until his return, is represented by Shiite clergyman (the Ayatollah), it is the Ayatollah, then who are the custodians of Islam and all Muslims, and not



only Shiite Muslims (The concept of Wilayat Al-Faqih, or the rule of the Imam). Hence, the assumption by the Iranian leaders, for example, that their revolution speaks for Islam and all Muslims.

They do not, therefore, consider themselves as exporters of a revolution, in as much as they consider themselves as leaders of revolution which can claim the right to represent Islam and all Muslims. This, however, must be viewed against the Shiite Muslim philosophy which had always been politically motivated with a clear historical disposition towards militancy. Such an orientation is not at all typical of Islam. Islam is larger than any sub-Islamic sect or philosophy, and true Islam should not, therefore, be evaluated through the actions or philosophies of some Muslim sects, groups, or, indeed, political or militant organisations.

Finally, the return to Islam, or "the rise of Islamic fundamentalism", could be a sign of the failure of secular institutions and doctrines. The Arab case, for example, the absence of true democratic practices and the failure of the secular doctrines and institutions like nationalism, Pan-Arabism, Arab political systems and political parties in achieving substantial gains or solutions to the issues of occupation, development, unity, political participation, equity, parity etc. might be greatly responsible for enhancing the role of religion (Islam) and its institutions as possible alternatives to achieve unaccomplished and highly cherished national goals and personal aspirations.

Dr Kamhawi is a Ph.D. in political science and former professor of Jordan University.

View Point

by

Yacoub Jaber

Husseini's Arrest

FAISAL AL-HUSSEINI'S arrest is a new pre-emptive strike against peace dealt by the Israeli Prime Minister Yitzhak Shamir. The adamant Prime Minister is addicted to dealing such blows to discourage both Israelis and Palestinians from making moves that could make the peace prospects look a little brighter.

Early this month, Shamir sacked Science Minister Exer Wetzeman because he dared talk about direct Israeli-PLO peace negotiations. The aim was to send a message to those Israelis who "dream" of a peaceful co-existence which might come about as a result of constructive dialogue with the legitimate representative of the Palestinian people.

Faisal Al-Husseini represents moderation and a tendency towards reconciliation and sensible dialogue. He gained a reputation that reached the outside world as an intelligent interlocutor capable of rallying people, including foes, around his thoughts. He even drew the admiration of the Americans who hold him as a strong candidate for a possible future Palestinian-Israeli dialogue.

For Shamir, here lies the danger. The Israeli prime minister hates to hear of Palestinians who could be eligible for a dialogue that he does not want to take place. That explains the successive instrumental obstacles which Shamir has been policy before the efforts of the US administration to arrange an Israeli-Palestinian dialogue.

Husseini's arrest and the fabricated charges levelled against him come within this context: To place yet another obstacles before the US efforts and to discourage moderate Palestinians from contemplating a role in the proposed negotiations.

Shamir refuses the dialogue which Egypt and the United States have been trying to arrange because it might lead to wider Arab-Israeli peace negotiations and even to an international conference. He sticks, to his proposal of holding elections in the occupied Arab territories because he knows in advance that such elections would lead to nowhere. He simply seeks to mislead world public opinion with a seemingly "democratic" process that stands no chance of success.

Faisal Al-Husseini's arrest has been severely criticised by the US State Department which considered the move as being aimed at sowing distrust at a time when the Palestinians and Israelis need to build bridges of confidence.

To counter Shamir's destructive moves, the US State Department needs to go beyond harsh criticism of his confined obstruction of the peace process. If Shamir is let loose in his persistent anti-peace crusade, the region and most probably the whole world will ultimately pay clearly for the whimsical ambitions of a group of unrealistic Jewish fanatics led by Shamir himself.

The return to Islam

An option or a recluse

By Dr Labib Kamhawi

DURING THE past few years, we have witnessed a sudden upsurge in literature dedicated to the study of what has been generally called "The Rise of Islam", or "Islamic Fundamentalism", or "Militant Islam", or "Terrorist Islam" etc.

Unlike some other phenomena, the move towards Islam and Islamism should not be viewed with shock or apprehension. It is only natural and human for any person under continuous duress to seek redress and salvation by going back to God and religion. What is unnatural is to endure continuous duress and seek no redress. The return to God for redress is, in many cases, a sign of the absence or failure of secular tools and institutions. Those who cause duress and prevent redress are the very ones, who unknowingly, are responsible for this tendency towards seeking salvation through religion and religious venues.

This normally takes place in non-democratic societies where political parties and organisations are either outlawed or simply serve as a facade for the regime in power. The policy of outlawing all forms of political organisations normally bears its own anti-thesis. In Muslim societies, for example, the anti-thesis would most probably be the institution of religion, or Islam itself. But, then, can anybody fight God or outlaw religion and religious institutions?

This is what normally goes wrong in non-democratic Muslim states. A domestic political vacuum which has to be filled. And it would, indeed, by the only institution which no ruler in a Muslim state could eliminate or outlaw, namely, Islam under the traditional patronage of Muslim clergy.

The fact that Islam is a religion - a way of life and a form of government - has made out of this return to Islam an effective means for Muslims towards, not only spiritual salvation, but also redressing secular duress and effecting a change in the existing orders.

Some developments may seem, at the time of their occurrence, too local for outsiders to know about or to care for. Yet, they may prove to be very instrumental in shaping or triggering events that may bewilder outsiders who only witness the manifestations of such events and, then, start wondering why? And how?

Equally, there are problems of local or regional nature, but with a potentially immense bearing on world stability and prosperity, which may be badly handled by outside powers because factors related to such problems are either twisted, distorted or simply not known.

With the advent of the age of informatics and communication, where the whole world has practically become one unit, it becomes a gross under-estimation, by any government or people, to assume that geographic distance or national sovereignty could still serve as a safeguard from

problems related to other areas or other people. Informatics and communication have universalised both problems and achievements. The world is becoming less tolerant to bad decisions or wrong attitudes or policies by any one state, government, or people, because the bearing might be universal.

In this respect, informatics has extended the sovereignty of any government beyond the limits of its territorial jurisdiction, or equally true has diminished such sovereignty. This relative sovereignty bears an implicit increase or limitation on the freedom of action by the government of the nation-state.

The philosophy implied here draws on the assumption that informatics have made ideas a universal tool or weapon in a market that is relatively free from any physical barriers.

The domestic policies of the shah of Iran which led to the Iranian Revolution, with its bearings on the neighbouring states, is but one example. The change in the attitude of some Western countries towards apartheid, and current developments in Eastern Europe which are a function of their exposure to alternative ideas combined with long periods of human and economic endurance are but few other examples.

Against such a background, an attempt will be made to explore what many outsiders call "the rise of Islamic fundamentalism", which many insiders, call "The return to Islam".

Failure, frustration, desperation, helplessness and hopelessness are key words in understanding and comprehending some of the reasons behind recent tendencies among some people to opt for Islam and religion as a venue for political action.

In this context, let's orient ourselves with Islam and agree on what kind of Islam we are talking about. Since Prophet Mohammed, Islam, as a religion, has never disappeared. It has always been there. However, the Islamic state, as a secular manifestation of the principles and human relations embodied within Islam, did fluctuate in its existence and powers. Accordingly, when we talk about the return to Islam or "Islamic fundamentalism", as it is often called, it is important to identify what we are talking about: spiritual Islam, or political Islam? The doctrine or the state? The heavenly rewards or the secular needs? Contemporary aspirations or past glories? Is the return to Islam a means towards change or a goal in its own right?

Islam, which came as a revolution against injustice, ignorance, disorder, and immorality, is a

religion of spiritual simplicity, adaptability to time and place, equality among all people, respect for human life, and appreciation of the inquisitive mind.

Moreover, the glory and magnanimity of Islam lies in its humanitarianism and genuine call for forgiveness. While Islam calls for Jihad, it forbids the killing of the young and the old, the women and the sick, and all those who do not raise arms against Muslims. The concept of Jihad in Islam is not a license to kill, but is integrally linked to the spread of Islam and the physical and moral defence of Muslims and Muslim land. Jihad in Islam is, thus, far from militancy.

Islam should not, therefore, be conceived otherwise. The true spirit of Islam did not and could not change or be altered by time. It is within this context that many Muslims feel outraged with what some contemporary writers and political analysts attribute to Islam. Islam is not the domain of one people, or single sect, or a specific class. Islam is for all people and all times. Unlike other religions, Islam does not have, what Christianity or Judaism have, namely, the institution of priesthood. In Islam, there is no medium between the Muslim and God. Even absolution is done directly between the Muslim and God.

Islam, therefore, is very clear on this issue. The Ulama or Imams in Islam are, therefore, not clergymen, but mere theologians who explain and interpret Islam to all those who seek the advice. Their role is not essential and it is not mandatory. It is something that Muslim can do with and without.

Now that we have briefly identified Islam as a religion and its codes and orientation, it is only logical that we examine what has been happening and been attributed, either rightly or wrongly, to Islam.

Islam is both a religion, a way of life and a form of government. Hence, Islam could be seen in two ways: religious Islam and political Islam. This dual identity was not always harmonious. Religious Islam maintained its identity in spirit and in word and never changed. The change came, in fact, in the practice of political Islam. Political Islam, as a force of change, with the aim of creating a new order, may, therefore, be central to any endeavour towards understanding some of the reasons behind the current trend towards Islamism.

Political Islam derives its legitimacy from religious Islam. It is meant to translate the Islamic code into practice through the establishment of an Islamic state whose laws and orientation should reflect the spirit of religious Islam and codes of the Quran and Hadith. However, like any other poly-ethnic state, the Islamic state was destined to endure various forms of power relationships and political strife. And since the emergence of Islam

was simultaneously accompanied with the establishment of the Islamic state, it was only logical that Muslim political leaders, be it Ulama or imams etc., were destined to be party to the power relationship within the Islamic state and the Muslim society as well. This manifested itself in two ways.

Firstly, the emergence and consolidation of a class of Muslim religious leaders, who took the form of clergymen.

Secondly, the appearance of factional splits within the Islamic society as a result of the dynamics of the power relationships within the Islamic state. The most important example of this was the emergence of the Shiites as a Muslim sect.

The emergence and consolidation of the institution of Muslim clergymen, in the Christian or Judaic sense, was an aspect of political Islam rather than religious Islam. In that sense, Muslim clergymen did not have any religious legitimacy. This proved to be a blessing in disguise for the very ones who were destined to become Muslim clergymen. The reasons were:-

First, human beings tend to favour having people who represent the good and the ideal, who would comfort the ordinary and serve as a symbol for all the people. Irrespective of what religions say, this attitude has characterised mankind since recorded history. In this respect, it is important to point out that although religious Islam did not allow for the institution of clergymen (Monasticism), it was eventually able to emerge. This emergence, it seems, was, in part, a response, though not limited to, a basic natural human need.

Second, the non-existence of the institution of clergymen in Islam meant that the legitimacy and importance of such an institution could only be derived from the legitimacy and importance which the emerging class of Muslim clergymen, themselves, could bestow, at anytime, on their role, be it religious, social, educational, cultural or indeed, political. In other words, the emerging Muslim clergymen were destined, and indeed blessed, with the task of defining their own role and identifying the boundaries of their own powers. By so doing, Muslim clergymen were practically defining and identifying the role of Islam within the state and the society.

Accordingly, if Muslim clergymen decided to manifest themselves politically, it was them, who were defining the political role and boundaries of Islam within the Islamic state, because by so doing, they were attempting to define their own political role and boundaries of their own powers. In the same logic, when we talk about "Extremist Islam" or "Militant Islam" or "Liberal Islam" or "Fundamentalist Islam" we are practically talking about "Extremist Muslim clergymen", or "Militant Muslim clergymen", or "Liberal Muslim clergymen" or "Fundamentalist Muslim clergymen" etc.

The same analogy applies to the concept of Jihad in Islam, Jihad with its heavenly rewards in



Islam has been twisted and manipulated by Muslim clergymen. Jihad was introduced as a means to spread Islam and protect Muslims and Muslim land against its enemies. But who defines the enemies of Islam? Is the enemy of Muslim clergy an enemy of Islam? Or, is the enemy of Islam an enemy of the Muslim clergy? Where is the dividing line? And who draws it? Is Jihad in Islam a mechanism for the defence of the doctrine and its land and people, or is it a tool that could be manipulated in a game for power?

Some simple questions, but the answers are far from simple. Answers to such questions could constitute the crux of the matter.

The use, by Muslim clergymen, of the concept of Jihad, and the heavenly rewards involved, in the conduct of their political struggle is responsible for giving Islam a militant outlook. This normally happens when extremist Muslim clergymen transform Jihad from its intended Islamic role and use it as a tool in their struggle for power. By and large, this norm happens under such conditions when people are suffering, and Muslim clergy publicly identifies its political enemy as being the enemy of Islam and Muslims. This is perhaps, the justification used by some to attribute militancy to Islam, especially if people's opposition or revolt manifests itself through the religious institution under the leadership of the clergymen. A typical example is the Iranian Revolution, the role of Hizbollah in Lebanon as well as that of Altakfir Wal-Hijra in Egypt, in addition to other existing and emerging militant and non-militant Islamic groups in the Arab and Islamic worlds.

Third, the fact that the Islamic state was meant to be a secular translation of religious Islam meant that Muslim theologians, as interpreters of the religious verses related to secular matters affecting the people and the state, were destined to play a significant role in running the affairs of the Islamic state. Hence, two developments took place.

a. The ultimate crystallization of a class of Muslim clergymen who had vested interest in maintaining custody over the affairs of the state in the name of Islam. Muslim clergymen have had, therefore, a direct interest in seeing a strong Muslim state existing all the time. b. The fact that Islam is a religion, and a form of government and way of life gave the emerging Muslim clergymen an air of legitimacy in their pursuit of political power and secular authority as the custodians of Islam. The basic Islamic fact, though, bestows the religious character on the Islamic state, and not the hegemony of the Muslim clergy who, according to Islam, do not exist in the monastic sense.

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25 JANUARY 1990

How Shamir sees the role of the Jewish media abroad
That 'additional responsibility'

(From an address by Shamir to the media conference in occupied Jerusalem)

IT IS a fact of life that Israel is surrounded by neighbours where no freedom of the press exists. And while we often complain about the press, we know that from its freedom flow all freedoms. If there were a free press in the Middle East, the political picture would be totally different.

Freedom of the press means that government policy and action are scrutinized by an independent body; that government does not - and cannot - make important decisions that affect the welfare of the people without a due process of consultation, deliberation and orderly decision-making. Freedom of the press makes it difficult for political leadership to invent enemies that do not exist. Freedom of the press prevents, or at least limits, the government's capacity to manipulate public opinion so as to serve its own designs and political needs.

To put it simply, freedom of speech is one of the most important guarantees of peace. Because a free and democratic society, a society where freedom of speech is a way of life, will always choose negotiation and peaceful means of solving a dispute rather than war.

These very basic freedoms exist and are guaranteed in Israel, both by law and by the judicial system. They are totally absent in the Arab world surrounding us. And this lies at the very core of the Middle East problem.

I know how difficult your job is. Journalists carry a grave responsibility.

Every responsible journalist sets himself the task of serving the cause of truth - and we know from our history and experience that there can be only one truth.

To my mind, the Jewish media around the world have the additional responsibility of educating their communities, and particularly the young generation; of inspiring them; of uniting them around Jewish peoplehood and binding them to "Eretz Yisrael", which is the focal point of Jewish life, of Jewish existence and of Jewish future.

I am a great believer in Jewish unity, because I am convinced that, united, we can face all difficulties and meet all challenges. Divided we are weakened and vulnerable. I would like to believe that all the Jewish media are seeking ways to strengthen the Jewish people and not weaken it; to unite our people and not divide it. Of course, in every democratic society there is room for differences of opinion. There is no place in a free society for uniformity. But, unity is an ideal for which we must strive, and which we must serve with all our capacity. I am ready to make every effort - and at times even to sacrifice temporary advantages - for the sake of the unity of our people.

Our government of national unity is a rare example showing that it is possible to achieve unity within diversity. It is no secret that the two major parts of the government differ on a number of basic questions. But, in the given circumstances, we have reached a consensus which has enabled us to present a peace initiative which has

been universally welcomed. The consensus contains four elements:

One: Jerusalem, the nation's capital, is united and shall never be divided again.

Two: There will be no second Arab state in "Eretz Yisrael."

Three: We shall have no dealings with the PLO, whose aim is not peace, but the elimination of our state.

Four: We want to reach an agreement that will enable the Palestinian Arabs in Judea, Samaria and the Gaza District to run their affairs by themselves, along the lines of the Camp David Accords.

We are convinced that our peace initiative contains the elements of a fair and balanced solution that can provide the maximum possible fulfilment of the desires of the partners to this settlement. However, we are aware of persistent efforts to derail our initiative and transform it into a blueprint for a Palestinian state controlled by the terrorist organization. Such a plan will not bring peace but terror, violence and the danger of war right to our doorstep. It will destabilize the whole region and endanger our vital projects for absorbing masses of "olim" and for economic progress in Israel.

The first step that would take us onto such a road that might lead in disaster is the introduction or the involvement of the PLO in the peace process. Therefore we caution our friends, well meaning as they may be, to remove from their minds any thought that Israel will ever agree to such a step. We should also warn our adversaries to cast aside any hope that we are weakened by the intifada or foolish enough to bring the terrorist organizations, led by the PLO, into our land.



Shamir and the role of the Jewish media

Point of order...

WHILE MR Shamir is absolutely right about the rule of the press in any society, his comments on press freedom in the Middle East are both hypocritical and misleading. And while he is credited for his knowledge of the role and purpose of a free press in any country, he seems to forget that under his rule Israeli press has suffered immensely especially when covering events in the occupied Arab territories.

Was it not Mr Shamir who hounded any contacts (by the press) with the PLO? And if it wasn't for the deterioration of Israeli journalists, the Israeli public would have been left in the dark when the PLO made historic changes in its policy regarding Israel and the peace process. As for "inventing enemies that do not exist," it is ironic that this should be uttered by a man who in the eyes of the world refuses to budge and is the main obstacle before peace in the Middle East even when his (real) enemies offer the hand of peace.

If freedom of speech, in Mr Shamir's view, "is one of the most important guarantees to peace," then we wonder how Mr Shamir can defend his actions of putting Israeli peace activists like Abie Nathan and others behind bars simply because they dared to speak out. We are also reminded of the Weisman affair which also shows how democratic Mr Shamir really is inside his own cabinet.

And when Mr Shamir makes a terrible accusation against the whole of the Arab World when he says that "they (basic freedoms) are totally absent in the Arab World surrounding us", we are tempted to remind the Israeli Prime Minister that Israel's so-called democracy and justice is denied to the 1.5 million Palestinians living under Israeli occupation.

Foreign journalists operating in the occupied territories are sometimes denied access to Palestinian cities and villages and their stories are subjected to censorship. So how can these journalists pursue the objective of "serving the cause of truth" which Mr Shamir is talking about.

Mr Shamir is obviously worried about Jewish unity around the world and is calling on Jewish media to do its job of "seeking ways to strengthen the Jewish people."

The government of national unity, which in Mr Shamir's view is "a rare example showing that it is possible to achieve unity within diversity" is a big lie. Again we are reminded of the Weisman affair, when Mr Shamir's impatience with diversity within his government almost cost him the unity of the nation.

And while the Israeli Prime Minister lectures the media on his strong support for the freedom of the press, truth and justice far afield, he concludes his speech by making sure that the Jewish media understands the scope of that freedom and the parameters of truth and the reality of justice, by pointing the issue on which, according to him, there is a consensus within his government.

We all know that there is no consensus on any of the points Mr Shamir has put forward. If there was, he would not have called on the Jewish media to work on uniting the Jewish people around the world. In addition, Mr Shamir would not panic everytime an Israeli would come forward and openly disagree with his four points.

It is true that a free press does not yet exist in all Arab countries, but this is not what saddens Mr Shamir. The fact is as freedom reaches more Arabs to the east of the Jordan River, Mr Shamir and other fanatics like him become worried and confused since their pretexts for not joining the peace process and recognising Palestinian right become fragile and irrelevant.

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the Greater Amman areaCall today 648298 and get your
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25 JANUARY 1990

THE STAR 15

EDITORS NOTE: In 1990, Dr Mohammad T. Mehdi, a self-designated Arab and Muslim spokesman in America, will celebrate his thirtieth anniversary of continuous service to the cause of Palestine, Arabs and Islam in New York City and across the United States.

Arshad Hamid, writer and freelance reporter, interviewed Dr Mehdi was asked to discuss his experiences in America, the new trend in the PLO and his reaction to an article written by Professor Edward Said in the Arabic newspaper al-Qabas of Kuwait. He also discussed the "nature of the Palestine problem" which, according to him, "the Arabs have not understood despite their 40 years of struggle against Zionism."

Dr Mehdi has written 10 books on constitutional law, American policy in the Middle East, and the Question of Palestine. His books, Kennedy and Sirhan... Why? and Terrorism: why America is the Target are being studied at many American universities. His forthcoming book, Islam and Intolerance: The reply to Salman Rushdie is bound to be a hit in America and in the Arab and Muslim worlds.

Q: Dr Mehdi, recently Al-Qabas newspaper in Kuwait carried an article by Professor Edward Said critical of the Palestinian "dakkeen" shops in America and the competition between these shops. He maintained that the Palestinian groups and organisations in America are not concerned with the Palestine cause as much as for personal aggrandisement and private gains. You have been involved in the Palestine question for the last 30 years. What is your reaction to that article and to Professor Said's suggestions?

A: The Palestinian 'dakkeen' in America reflect the Palestinian 'dakkeen' in the Arab world. Each shop there is also concerned with its own name and reputation. In their press releases they inflate their activities and manoeuvre to impress Arab public opinion. The purpose of each press release is to show the Arab people and the world that the particular 'dakkan' is serving the cause of Palestine more than the other shops.

Q: Are you accusing the Palestinian organisations as having no concern for the liberation of Palestine?

A: Of course they are concerned. But please note that after more than 40 years of Arab and Palestinian efforts against Israel, we are today farther from Tel Aviv and Tel Aviv is closer to our Arab capitals! Israel has reached and occupied the Holy City of Jerusalem, reached Damascus and Beirut and attacked Baghdad and its flag flies high in the skies of Cairo.

After 40 years of Arab efforts, we have failed and the Israelis have succeeded. There must be something wrong somewhere. Evidently, the Arabs including the Palestinians, are not interested to examine the cause of their problem as much as they are concerned with their 'dakkeen'.

Q: So what is the cause of the problem, as you see it? And why is the Arab defeats and Israeli expansion and success?

A: As Arabs we are masters of the art of self-deception and believers in the make-belief. In 1956, Britain, France and Israel

Fighting for the cause "We must reach the American public opinion in America, not in Algeria"

Dr Mohammad Mehdi has spent 30 years of his life defending Arab and Muslim causes in America. And after three decades his ideas are still creating controversy. In his view US-Israeli alliance can be broken.

attacked occupied Sinai and the Suez Canal area. Thanks to President Dwight D. Eisenhower, the three aggressors were forced to pull out. Egypt, instead of examining the causes of its defeat, started celebrating its "victory" over the three powers! In 1983, Israel forced the PLO out of Beirut, and Palestinian propaganda had it that the Palestinians had been victorious and Israel was the loser. And when in December 1988, Arafat recognised Israel, it was another

the early 1960's and met with the news media and wrote articles and books explaining the problem. Even today, the problem is as was diagnosed then and the solution is as I advanced in the 1960's.

The Arabs believe that "the Palestinian problem is in Palestine and in reality and in a correct sense the Palestinian problem is in America." In America is the head and the tail of the Zionist snake is in Palestine. During the last 40 years, the Arabs

naive Arabs and Muslims. The Zionists want the Arabs to believe that there is such an organic tie and it is therefore impossible to separate America from Israel. This simple Zionist doctrine will deny the Arabs the opportunity to undertake the only course which might lead to the liberation of Palestine. Because of this Zionist propaganda claim, the Arabs during the last 40 years did everything except the drive to separate America from Israel on the assumption that it is an impossible task.

At any rate, difficult as it may be to separate America from Israel, it must be clear that it is easier to separate than to try to defeat them both.

We must ask, "Why do American presidents and other politicians support Zionism and Israel?" Is it because they love the Jews or hate the Arabs and Muslims? The answer is "neither!" They simply love themselves and their first concern is to get elected.

To get elected, an American politician needs at least 51 per cent of the voters. If 51 per cent of the voters tell the politician that the sun rises from the West, not the East, the politician gives lectures proving that the sun indeed rises in the West.

By the same token, if 51 per cent of the voters tell him to support Israel, he will support the Zionist state. On the other hand, if 51 per cent of the voters tell him to support the Palestinians, he will support the Palestinian people and their position.

An American politician has no political commitment, except one: How to get 51 per cent of the voters to vote for him.

To reach the 51 per cent of American voters, we must examine the composition of the American society. There are 6 million Jews in America, mostly blind supporters of Zionism. Then there are about 10 million Zionist Christians. Altogether, these Zionists and pro-Zionists represent 8 or 9 per cent of the American voters. This means that more than 90 per cent of American voters are open to examine the Arab position provided the Arabs reach these 90 per cent of American voters. These 90 per cent include Americans of Greek, Italian, Spanish, Irish, and Polish origins. Then there are the Native Americans, who were the first and original "Palestinians" on this continent, and there are Arab and Muslim Americans who are involved in the cause. But Arab

strength is in the alliances with other ethnic groups in America, most of whom are sympathetic and supportive.

We must recognise that America is an "open society," open to change. But if you wish to open a door which is not closed, you must push and bring some pressure to open the gate. It means that if the Arabs wish to reach the 90 per cent of the voters, they should try to reach them according to the ways and means used in America.

Assume that there are 100 million Americans who are open to listen to the Arab position and ready to examine Arab claims. We should be able to send each at least 1-5 letters to explain the validity and the merit of the Palestinian argument concerning their right to their land. To send 100 million letters needs, say, \$50 million. To send those letters 5 times, it would cost \$250 million. But Arab concentration on fighting the tail of the snake has made them unable to see the need for funds to fight Israel in America! So, the \$50 million is not available!

Q: Are you saying that the Arabs should do nothing during the next several years until you reach the 51 per cent of the American voters who would presumably ask their politicians to stop support for Israel?

A: Of course, not. The Arabs should continue their efforts on economic, political and military levels. The blessed intifada must go on with greater strength.

All we are asking is to open a new battle front against Zionism in America so that the war in the East will receive the backing and the explanation in the West. The value of intifada is not in the fact that the stones thrown by the Palestinian youths will destroy the Israeli garrison state. Rather, the value of those stones is when they reach the American public opinion and change that public support from the Israeli side to the Palestinian side.

Q: When the PLO recognised Israel as the result of the Palestinian National Council votes in Algeria, you declared on American radio and television networks that "Arafat was no longer your friend!" You explained that "Arafat had given up the orchard in order to get an apple" and you predicted that "Arafat or his will get a rotten apple! Where you too harsh on Abu Arafat? He was trying to reach the American people as you have been suggesting?"

A: No! I was correct in my observations and the last year is a proof that the PLO has gained not an inch of the land. Arafat was ill-advised by Edward Said and his group. So, these American Palestinians, projecting their limited experiences at the college level on the national Palestinian scene, advised Arafat to recognise Israel and felt that there will be the possibility of coexistence and two state system in the one country.

These Palestinian scholars have misunderstood this nature of Zionism as they have misunderstood the nature of American politics. American policy changes, not because of the votes in Algeria, Algeria, rather as the result of votes in Chicago, Los Angeles, New York and Houston USA.

We must reach the American public opinion in America, not in Algeria!



Palestinian victory and Israeli defeat! The late Dr Issam Sartawi's observation during the Palestine National Council meeting in Algiers that with several more such victories as in Beirut, the forthcoming PNC meeting will be held in Fiji was very much poignant.

Why is it that after 40 years of struggle to liberate Palestine, more than a million Arabs killed, injured and made into refugees, and several hundred billion dollars spent on war efforts - after all these, the Arabs are losing?

Q: So what is the problem? What is the cause of Arab defeat? And what is the road toward recovery and liberation? Are the Palestinian 'dakkeen', as Edward Said suggests, the cause of the problem?

A: The 'dakkeen' is a minor aspect of the problem and whether Edward Said was planning to establish his own 'dakkan' and failed is irrelevant. In over opinion, Edward Said and other American Palestinians who advised President Yasser Arafat to recognise Israel are guilty of a greater fault. Despite his many years in America, Edward Said has failed to understand the nature of the Palestinian problem.

I had visited the Arab world in

at best have been fighting the tail of the snake, forgetting its head.

If the Arabs wish to liberate Palestine, they either must defeat America and Israel militarily or separate between the two. For as long as America is supporting Israel, the Arab ability at liberating their land is next to impossible.

Hence, the first question the Palestinians, the Arabs and the Muslims must raise is "How to separate between America and Israel?" This question is more important than "how to establish a Palestinian military command," "how to convene an Arab summit meeting," "Muslim summit meeting" "how to establish Palestinian unity?" On the other hand, if the Arab summit, Palestinian summit and Muslim summit take place, the result will be more talk and nothing more.

Q: But how to separate America from Israel. Is that possible?

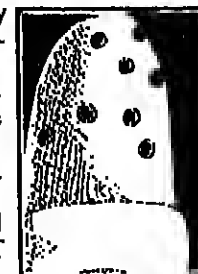
A: First, may I say that there is no "organic" relationship in international affairs. Indeed, the claim that "there is an organic relations between America and Israel" is in its origin a major Zionist propaganda doctrine, accepted by the well-meaning and

Arab cartoons ; mature, biting



By Sophia Morolin
Special to the Star

LONDON - The modern Arab art of caricature is nearly 70 years old but it's only recently that it has drawn attention to itself. Arab cartoonists attracted international attention, quite ironically, after the murder of cartoonist Naji Al-Ali in London in August 1987. Naji was believed to have been killed by one of the subjects of his art, who apparently felt offended by his caricaturing.



The tragic end of the Palestinian-born artist dramatised the age-old dilemma of many political artists, but Arab cartoonists in general have managed to stay out of harm's way most of the time. In the process they have matured and become more sophisticated in their approach to their subjects.

Says Abdulrahman al Rashed, editor-in chief of Al Majalla magazine, which organised a recent London show, "If it is true that satire springs from the womb of adversity, then we may regard the whole Arab region as a vast gallery and every Arab a caricaturist."

"The Arab world," he maintains, "is probably the one area that needs cartoonists most." The exhibition organised by Al Majalla brought together a cross-section of talent chosen from amongst the many cartoonists who are currently active in the Arab world or abroad.

The art on offer showed that the Arab artists excelled in the

use of metaphor and nuances. Theirs is a fine art, which strives to be world class not only in technical terms but also in the way it keeps cartoonists out of harm's way. In all 24 major cartoonists were on show, including the late Naji Al Ali.

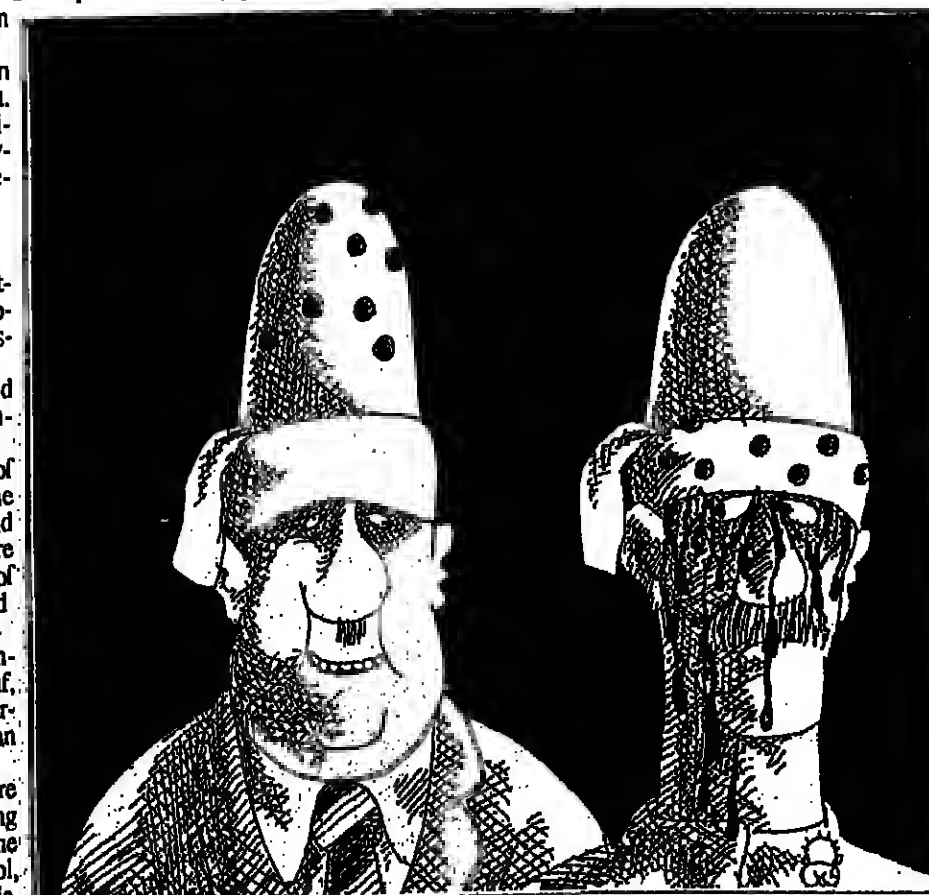
The tradition of Arab cartoon is traced to Egypt in the early 1920s, when the birth of magazine journalism gave rise to the use of caricatures and cartoons instead of classical illustrations which accompanied texts.

At first the contributors were mostly foreigners, Egyptian Jews or Armenians. By the 1940s the Egyptian newspaper industry had developed to the

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"Caricature may seem an artistic luxury to some advanced nations" but in Arab countries, it is certainly a real necessity, for it represents the most expressive voice of the needs and sufferings of society," adds Al Rashed.

The London show featured also the work of international artists such as Nicholas Garland and Peter Brookes of Britain, Michel Plantu and Maurice Sinet of France and Jim Morin of the United States.

The idea of including these artists in an Arab show originated, in the words of one organiser, with the need to give the public a sampling of various artistic schools irrespective of geographical boundaries. Arab artists now based in the West are as adept at political comment on their immediate environment as on the day-to-day happenings in the Arab world.

"The development of Arab cartoonists' work has been quite simply amazing," says Maklout. "Until a few years ago, nearly all the cartoons used to carry comments - lots of writing. Now the works are mostly without comment, which is close to the sophistication one sees in the art of caricaturing elsewhere."

Most cartoonists acknowledge that there is greater freedom now for them to express their thoughts, even though their ideas may be at variance with those of the

authorities. The death of Naji Al Ali created an atmosphere of defiance, but there is generally a greater sense, as one artist puts it, of "maneuverability within a defined space"

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Insight
By
Dr Naji Al-Ali

Too Little, too late

THERE ARE two basic problems with the latest US foreign aid proposal which republican leader of the US Senate Mr Bob Dole put forward a week ago. First, Mr Dole's proposal was offered in such a manner as to make it look like a tactical move intended to pressure Mr Shamir into joining the peace march, and abandoning his stubborn stance, rather than a genuine and rational idea, coming on the heels of the waning of the cold war and the dawning of democracy in Eastern Europe.

The second objection to Mr Dole's suggestion arises from the fact that the amount of US aid to Israel remains immorally high, even after implementing the five per cent cut which Mr Dole had proposed. The US must realise that the lie that Israel has circulated for the past four decades has been shown to be utterly void of any real foundation.

Even some supposedly "smart" US analysts like Mr William Quantil of The Brookings Institute seemed to have given in to Zionist propaganda and kept repeating the same line even in his talks in the Arab capitals of the region including Amman.

The reduction that Mr Dole proposed in the US aid to Israel is outrageously low when we bear in mind that Israel annually receives three billion dollars, more than a fifth of all US foreign aid. The amount of money that would be saved upon implementing Mr Dole's proposal of chopping funds for " earmarked" nations is only around 400 million dollars a less money than the cost of one B-2 stealth bomber.

The United States should realize that it cannot escape moral and even legal responsibility when its lavish financial, ethical and political aid to Israel is providing the Jewish state with the blind and brutal force by which it implicates misery, injury and death on a whole nation - namely the Palestinians.

Mr Dole's proposal does not come close to fulfilling what is becoming a moral obligation on the part of the United States to review the brutal impact of its aid to Israel. Mr Dole's proposal of cuts to the Zionist state is too little, too late.

And if it turns out that this proposal is only intended to apply pressure on Mr Shamir thus forcing him into joining the peace march, then one can say that Mr Dole and others who supported him in the US senate are only playing politics with innocent peoples lives. I sincerely hope this is not case.

Jordanian musicians make up for lost time

By Ceri Lloyd Jones
Special to The Star

FOAD MALLAS, generally a cheery chap, looked despondent. He has devoted his life to music teaching in Jordan. His children are good musicians. "Nobody cares," he sighed. "Imagine: in the 30's we had a symphony orchestra in Palestine. I played my violin in the 'Terra Sancta Orchestra.' There was also the Jerusalem Symphony Orchestra." We had a four-part Arabic choir, and Augustin Lama - a genius - was the most famous organist in the Middle East.

Youssef Khasho has written 12 symphonies, and "nobody cares." "We could have had a symphony orchestra by now. It's the mentality. There is no music tradition." Khasho is back in battling mood, having returned to Jordan to open the new "Jordan Academy of Music" on 17 February. He says that people think of music just as an accompaniment to celebration and dance. "This is the problem for those who are trying to promote it today," he says. After the 48 war, the only music group in Jordan was that of the Broadcasting Station, and it wasn't up to standard. "The people responsible didn't know the subject to be interested in it," according to Khasho.

In 1966, late Abdel Hamid Sharraf opened an Institute of Music and Fine Arts (now opposite the Philadelphia Hotel) - the initiation of music tuition for the public in Jordan. People gradually came to realise that music should be taken seriously as they saw what was going on musically in Europe. "We could be considered to be 300 years behind Europe," says Khasho.

Foad Mallas, Youssef Khasho, Hala Nuseiba and Abdel Hamid Hamam were all amongst the pioneers of the Institute, which produced most of Jordan's music teachers today.

In Europe musical tradition has spanned centuries and the "pro-

duction line" of performers is efficient: music education for young children, adequate specialist tuition for children who learn instruments, and youth orchestras, bands and choirs for the best of those. At the top of the pyramid, there is keen competition for places to study music after school, so the professional orchestras have the pick of a good field. The machine has to be well-oiled - music eats up public money and that of sponsors - but the end product is then worthwhile. Regional and national orchestras can wave the flag abroad and enhance cultural life at home.

All this takes time, a long time, to develop. They rather jumped the gun in Jordan, establishing the packaging - fine concert halls, and a university degree course before the raw materials had been processed to fill them. There is no orchestra good enough to draw crowds to fill the concert halls, and as music is not yet on the school curriculum, the Department of Music at Yarmouk University has to make do with students who have never played an instrument before.

Youssef Khasho recounts, "As the years went by, the educated people wanted music education for their own children - the people who were able to pay".

Where 30 years ago it was hard to find a musician to give lessons at all, music teaching has by now undergone a boom. In addition to the government institute (where lessons are free) and Yarmouk University, private lessons are offered at the Conservatoire, and at various music centres linked with retail shops.

Hala Nuseiba, once head of the Institute and now Director of Music at the Ministry of Education says that "we have a lot of teachers, some good, some mediocre. We need a Union for musicians which would class the teachers. It is too much of a 'sala de Russe', at present."



Mr Mohammed Al-Alami gives a music lesson to students at Al-Ra'd al-Arabi School.

She says that, "music lessons are a must for the elite - almost all their houses have pianos. But only as a hobby. They still look down on it as a profession; - be a doctor, be an architect... music simply doesn't pay."

While some argue that the negative attitude to music has its roots in religion, others believe otherwise.

Dr Abdel Hamid Hamam, a former head of the Institute, founder of the Music Department at Yarmouk University and himself a composer and scholar, points out that during the early centuries of Islam, Arabic music achieved a status of international renown not only for the techniques of its players, but also for the scholarship of its theorists. Hassan Al Karmi sums up, "Music has been with the Arabs before and during Islam. Arabic music has been neglected more recently. It has been badly served; now we want to service it in the right way. Now it must

be taught in conjunction with Western music."

The "right way" has been a subject of much heated discussion. Ms. Nuseiba and Dr Hamam have worked on a committee at the Ministry of Education and are now writing a curriculum for the schools from grades 1 to 10. Secondary education will be dealt with later. Music will be a compulsory subject in government schools and students marks in this subject will be of importance.

"People haven't understood that music is a language and must be studied at an early age," says Ms Nuseiba. "Our aim is music education for all," she says that music is part of one's spiritual food; it develops the personality of a child and gives him confidence."

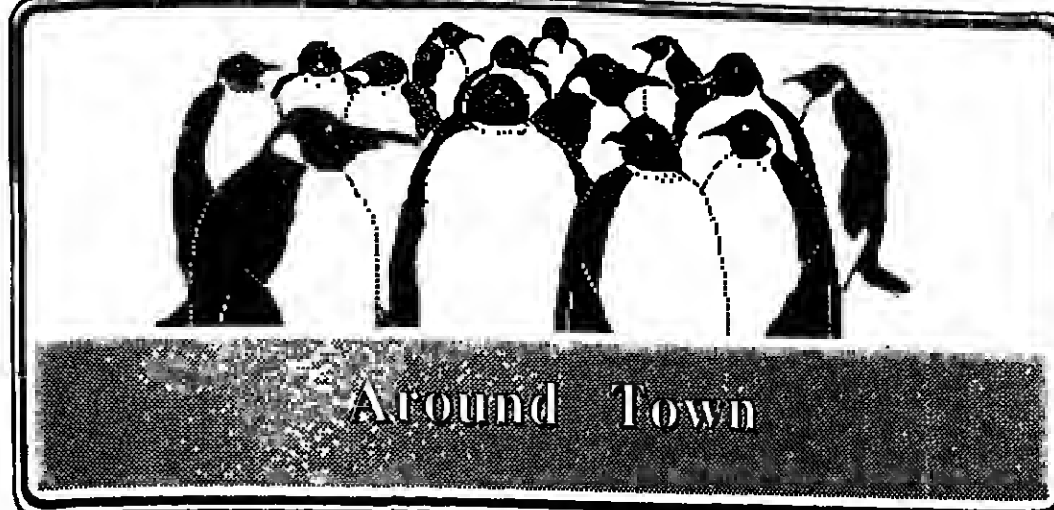
The new curriculum will be implemented in 1992. Music is already an extra-curricular subject in many schools. However, as there will be some 3,700 schools to cater for, surely there

are not enough teachers to go around.

This is considered to be a major problem. Kifah Fakhouri, director of the Conservatoire says that there are 52 students taking part in teacher training one day a week. A third of them are graduates of Yarmouk University, whilst the others are receiving diplomas in music from the community colleges. They will then teach other teachers in their areas.

Mr Fakhouri says that outside help with music teacher is currently being sought from the various foreign embassies, but their priorities tend to lie in agriculture or engineering rather than in music.

Now music education will begin with the youngest children. Surely a better way to tackle the problem. Provided this is carried through effectively, in a few generations Jordanians can look forward to listening to more and better quality music "Made in Jordan".



Around Town

Dr Borhan Shrydeh the director general of the Vocational Training Corp received a fully equipped mobile hygiene unit from the Australian Ambassador Mr Robert Bowker in a ceremony on Monday 22 January at the Occupational Safety and Health Institute. The unit, a gift from Australia, will be operated by the Occupational Safety and Health Institute. The activities of the Institute include training, research and industrial consultancy in the field of occupational safety.

The mobile unit is provided with equipment necessary to undertake assessment of the safety of the working environment. The different analyses which may be conducted include measurement of temperature, lighting, noise and vibration together with the measurement of specific contaminants such as dusts, fibres, fumes and vapours. The unit is also capable of identifying explosive gas concentrations and assessing the suitability of industrial ventilation systems. The director of the Occupational Safety and Health Institute, Mr Abdel Jaber, said that the unit had been designed to provide the Institute with a capacity to serve the whole of Jordan.

Davies of Ikko, the English College which has close links with Jordan, including the King Hussein of Jordan Scholarship, is now under new management. The college, which will be re-named Bellerby, has been purchased by the Bellerby family. Mr. Robin Bellerby, M.A., B.Sc., F.D.I.M., has been Principal of the College since 1975.

His Majesty King Hussein, has consented to continue his patronage of the scholarship. The King Hussein of Jordan Scholarship will be awarded annually to a Jordanian citizen for outstanding academic achievement and personal promise, by Bellerby, in recognition of the excellent relationship which has developed over many years between the Jordan and the college. The recipient of the scholarship will have all tuition, books, and examination entries provided free of charge for a minimum of one academic year.

The British Ambassador to Jordan gave a reception for the Jordan British society at his residence last Thursday. Present at the reception were the president of the society, Dr and Mrs Foad Khasho and his wife, Mr and Mrs Amer Khammash, Mr and Mrs Rafeb Al Wazni, Dr Munib Saket, the vice dean of Faculty of Pharmacy of the University of Jordan and many others. A total of 12, male and female, nurses graduated on Monday 22 January after completing a nine-month course as clinical instructors.

The ceremony was held at the Paramedical Institute of the El-Basher Hospital at the presence of Dr Mohammed Al Zaben, Minister of Health, and Dr Francesco de Courten, Italian ambassador to Jordan.

The course is the first stage of a larger project involving the construction of a new hospital in



Kathi Ransom

Al Karak, which will be financed by the Italian Ministry of Foreign Affairs. The next stage of the project will be a new course for clinical instructors which will start in March and end in December 1990.

Youssef Khasho, Hasan al Karmi and Ibrahim Sakjiha returned to Jordan last Thursday, each having received the Jerusalem decoration for the Arts at the Palestinian celebrations of culture in Cairo. The head of the State of Palestine, Yasser Arafat, opened the events on 10 January.

Artist Jamal Badran was also awarded the Jerusalem Medal. The medal is bestowed on creative Palestinian poets, writers and artists. This was the first celebration of its kind promoting Palestinian culture. Palestinians from all over the world were honoured for their achievements in their various fields of theatre, music and literature. As one of the delegates commented, "What the PLO does usually has political colour; these meetings, though organised by the PLO, were completely free of political colour."

The Jordan InterContinental Hotel hosted a seven-day seminar which ended this week. "Customers Come First Leader Training" is a seminar held for InterContinental Hotel chains, which aims at improving quality. It embodies 21 managers from different sections of the hotel such as food and beverage and front desk managers. The majority of the participants come from the Middle East.

Kathi Ransom, training manager from the InterContinental head office in New York, said

Scrapbook

Outvoted!

TODAY IS Friday; my day off. So I wake up later than usual, in this case about 9:30 because my children wouldn't accept my complaints of a busy week and longer hours at the office. They wanted to be taken somewhere, maybe for a drive and a bite later on.

Now, I don't mind taking care of my family, not at all. I am more than happy to accommodate domestic demands. It's my duty as a father to give my family some of my time. This is, after all, what Friday's are all about.

So I take a look outside and I see that the sun is up and the sky is blue. It should be warm and nice, a good day for an outing. I make my first resolution and call upon the tribe to congregate and make preparations for a picnic. Immediately I am faced with an outcry of the most annoying sort. "Where" and "how" and "what" and "when" and "why".... Every member of my small but growing clan is taking a chance and making a point. The younger member - too young and small to vote on family decisions - insist on going to the 'Birds Garden' and would not hear of any other suggestion. "Fine," I say, but I remind the little fellow that his mother and I would enjoy it better if we took a long drive out of Amman. Besides, with such a beautiful day, the garden would be full of other noisy little ones.

I fail to mention that I hate to go to the 'Birds Garden' for moral reasons as well. I have expressed my indignation time and again at the way imprisoned birds were being treated. The cages are filthy, small and no professional care is given to the poor feathered creatures. So I veto my little boy's demand.

Next to intervene is my four-year-old daughter who makes a polite, but determined suggestion that we all go to the Arab Horse Club. She likes horses, my son does not. I hate the food down there and my wife can never stand the smell of horses. So that second suggestion is faced by stiff resistance all around.

My wife had a totally different idea. She thought that it was time to visit her parents who would not hesitate to build a fire in the back garden and barbecue few pounds of meat for the children's sake. I made a mistake by laughing at the idea and that in turn electrified the atmosphere. "What do you mean and how dare you and what do you think...." came a barrage of accusations against which I was totally defenceless. But the kids approved and I was on my own.

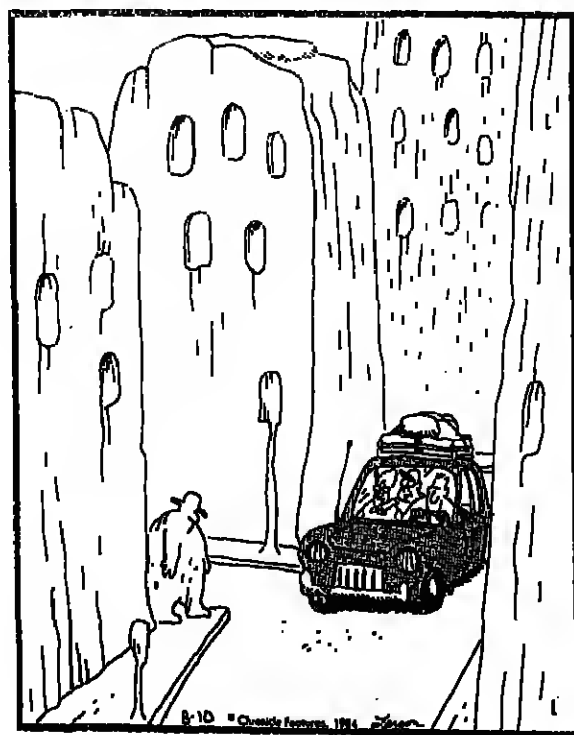
The proposal was adopted unanimously that day. The children enjoyed themselves and I made sure that my wife was smiling by the time we left to my in-laws' house.

Democracy, in my case, was a fruitless attempt on my part to hear and steer. I was defeated in my own house and when I thought about it Saturday morning as I was sipping black coffee, it made some sense. I should have lobbied Thursday evening for the Dead Sea, a suggestion which I would have liked to make but was afraid to do so.

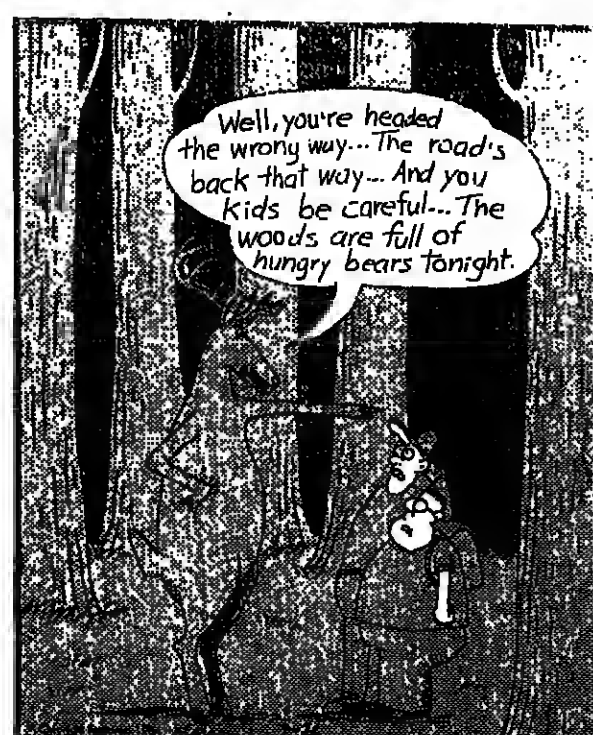
Ahmad Madi

The Far Side

By GARY LARSON



Visiting the Petrified City



Animal Samaritans



Headhunter hutwarming

Agenda

Concerts

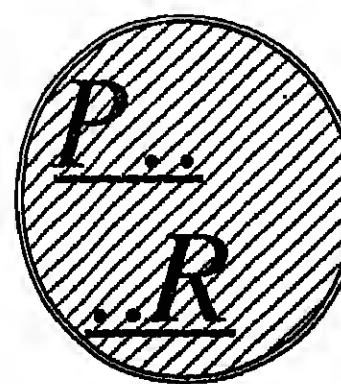
The Noor Al Hussein Foundation's National Music Conservatory will present the Amman City Orchestra, joined by 22 members of the symphony orchestra of the Jordanian Armed Forces. On Thursday 25 January at 8:00 pm, at the Royal Cultural Centre.

The concert will be conducted by NMC Director Kifah Fakhouri and visiting conductor Jaber Ahmad of the Armed Forces Music Department. It includes works by Haydn, Tchaikovsky, Grieg, Dvorak and Lionel Bart.

Films

The American Centre presents the feature film La Bamha, starring Esai Morales, Rosana DeSoto and Elizabeth Pena. Thursday 25 January at 7:00 pm.

The French Cultural Centre presents the feature film Le Dernier Metro, starring Francois Truffaut and Catherine Deneuve. Monday 29 January at 8:00 pm.



What's on at the Marriott

27 January: Celebrate Chinese New Year with the Marriott's special buffet for the executive on the go: lunch will be prepared a la minute, so you don't have to wait, and lunch hasn't been waiting for you! Al Mansaf: noon-3:30 p.m. every weekday.

Wednesday Night is steak night. Come and try out our new menu in Al Walima Restaurant. Social offer: U.S. Beef Steak with appetizer and dessert.

Thursdays: Mexican Night in Al Mansaf restaurant. Everyone's favourite Mexican dishes from Chile con carne to burritos and fajitas, etc.

Sundays: The best of Italy: The Marriott's special Italian

buffet with fresh homemade pasta.

Fresh Express: Every weekday at lunchtime. Al Mansaf Restaurant features a special lunch buffet for the executive on the go: lunch will be prepared a la minute, so you don't have to wait, and lunch hasn't been waiting for you! Al Mansaf: noon-3:30 p.m. every weekday.

New Boeing Airplane

BOEING'S NEXT new airplane will be designed with two main ideas in mind-meeting the needs of customers and easy production, said Phil Condit, Boeing Commercial Airplanes executive vice president, who has been named general manager of a new organisation, the New Airplane Division.

The New Airplane Division will seek orders for and oversee development of the new airplane, now known as the 767-x and to be named the 777 when firm orders are placed to launch the programme.

Condit said the airplane, which will sell for a little less than \$100-million was targeted towards delivery in the first half of 1995.

t.v. Guide

Programmes of Jordan Television from 27 January to 2 February



SATURDAY

8:30 - Anne McGuire: (The Legend of the Bad Fish): Anne investigates a decade-old incident that has denied her father-in-law, Red McGuire, a prestigious political appointment because of an allegedly bad fish dinner he served forty years ago.
9:10 - With the Courage, with Rania Kamhawi, presented by Mory McKay.
10:00 - News in English.
10:20 - Feature film: La Battani (The Subborn): A French film, starring Alan Delon. A thriller and a detective story about an ex-convict who served a prison sentence for armed robbery of diamonds. He is hunted by a ruthless gang determined to get the diamonds.

SUNDAY

8:30 - Who's the Boss, (A trip to the principal): Angela's son, Jonathan, desperate for his mother's attention causes a lot of problems at school to draw her attention.
9:10 - Documentary: Spaceflight. Episode 1: Thunder in the Skies. A documentary on Man in space. The concerted efforts of scientists from the Soviet Union, the United States and Germany, at the beginning of this century, to send rocket into outer space. The Russians who pioneered, and the Americans who created NASA.
10:00 - News in English.
10:20 - Game, Set & Match: Samson's young assistant Mackenzie has been found dead in a department safe house in the country. Forced to conceal his own involvement, Samson is drawn into a deadly spiral of intrigue and violence.

MONDAY

8:30 - Empty Nest (Comedy)
9:10 - Kane and Abel: Kane and Abel cross paths again after World War II when Kane's bank underwrites a new airline and Abel schemes to ruin the airline, the bank and Kane himself through stock manipulation. In desperation over the stock's plummeting value, Kane telephones Abel for an explanation. Instead, Abel delivers a threat: "I'm going to kill you by inches."
10:00 - News in English.
10:20 - Mother Love, starring Diana Rigg and James Wilby: Based on the novel by Doris Taylor, Mother Love tells of the obsessive love Helena Vasey has for her son Kit, a love that grows like a cancer within her until she can no longer contain it, and love that has tragic consequences for the whole family.

TUESDAY

8:30 - Mr Belvedere, (The Wed-

ding): The whole family is busy celebrating the wedding of Windy, the good friend of their eldest son.
9:10 - New drama series (To be announced later on)
10:00 - News in English.
10:20 - Hunter, (Teen Dreams): Another thriller with Hunter and mate, McCall, this time dealing with Roy, an ex-police officer who was fired because he suffers from a mental disorder.

WEDNESDAY

8:30 - The Nutt House (New Comedy series).
9:30 - The Changing City (Documentary).
10:00 - News in English.
10:20 - Dadah is Death (Part two).

THURSDAY

8:30 - A different World (Comedy).
9:10 - Basketball.
10:00 - News in English.
10:20 - Movie of the Week: El Condor. Starring Jim Brown and Lee Van Cleef. An escaped convict and associate seek a fortune in gold believed to be hidden in a fortress in the Mexican desert.

FRIDAY

8:30 - Coach (Comedy): The coach is put to the test by his girlfriend, and passes with flying colours.
9:10 - thirtysomething: Michael gets a call from a college friend, Jerry Kravitz, who is working for Diana McKay, a not-so-popular politician amongst the "group". Jerry asks Michael and Elliot to work for them and they accept because they desperately need the work.
10:00 - News in English.
10:20 - First Among Equals (Episode Five): Tony MP Charles Seymour has found his wife Fiona in bed with Alexander Dalglish, chairman of a local constituency party. The private metropolitan life of Labour MP Raymond Gould comes under close scrutiny from his wife Joyce when she joins him from Leeds to celebrate his becoming a QC.

FRENCH PROGRAMME

SATURDAY

5:10 - Champs Elysees: A variety programme by Michel Drucker. Among his guests this week: Sylvie Vartan, La Compagnie Creole and Michel Fugain.
7:00 - The News in French.
7:15 - Siropco/Le Magazine De L'Evasion: A documentary "Divorce d'un Thieur de Pouce" about the hard life a common worker faces especially with his divorce.

SUNDAY

5:50 - Tel Pere Tel Filis: A comedy series. Nick tries to save his father from the clutches of a clinging woman.
6:15 - L'ecole des Fans: A programme for children by Jacques Martin his guest: Vanessa Paradis.
7:00 - The News in French.
7:15 - Aujourd'hui en France: A cultural magazine.

MONDAY

6:05 - Nick chasseur des Totes: A drama series. Nick had his friend over from New York and so he invited him to dinner. Eva refused to go but when she did Nick wished he had not insisted so much.
7:00 - The News in French.
7:15 - The Weekly Sports Magazine.

TUESDAY

5:30 - Lueder/5: A programme for youngsters.
6:00 - Des chiffres et Des Lettres: a game show.
6:30 - L'appart/26: A comedy series starring Roger Pierre.
7:00 - The News in French.
7:15 - Aujourd'hui en France: A local magazine by Salah Madi.

WEDNESDAY

6:00 - Quand la Chine S'evaliera/2: A documentary. This week on the different stages in the history of China and the building of the Great Wall as well as the Emperor and his way of ruling.
7:00 - The News in French.
7:15 - French Varieties.

THURSDAY

6:05 - Tel Pere Tel Filis: A comedy series.
6:30 - La Chance aux Chansons: A variety programme by Pascal Sevran.
7:00 - The News in French.
7:15 - Silence et la Vie: A Documentary.

FRIDAY

5:00 - Des Chiffres et des Lettres: A game show.
5:30 - La Negra: A French play. A magistrate tries to imagine how a slave would write his life story. Would the magistrate proceed to write objectively or else?
7:00 - The News in French.
7:15 - USA: Les Petites Boites: A documentary.

Hollywood Stars speak

Ron Howard It runs in the family

Editor's note: Ron Howard and the movie camera are old friends. He spent most of his youth in front of it as an actor, now his adult life is spent behind it as a director.

The son of actors, Ron made his first film appearance at 18 months. At 2 he was appearing in a summer stock production of "The Seven Year Itch." In 1960 he started a seven-year run in "The Andy Griffith Show" on TV, meanwhile acting in such films as "The Courtship of Eddie's Father" (with Glenn Ford) and "The Music Man" (with Robert Preston).

Two more TV series followed - "The Smith Family" with Henry Fonda and the long-running "Happy Days". At 21, Howard directed his first movie, "Grand Theft Auto", which cost \$600,000 and grossed millions. Howard moved on to direct "Night Shift", "Splash", "Cocoon" and "Willow". With "Parenthood", he abandoned fantasy to deal with something closer to home.

Thomas: How come you haven't put your kids to work yet?
Howard: (Laughs) Good question! When I worked as a kid actor it was really a specific situation. My parents were willing to devote a lot of time and a lot of supervision to our careers - my brother Clint and I were both child actors. Now my kids would really have to follow in my footsteps. I don't think that's necessarily fair. But that's a decision they out to make as adults for themselves.

Q: Do they show any inkling of wanting to go in that direction?
A: You know they're fascinated by it. I have three daughters - two of them are very interested and talk about it and get mad when I don't put them in the movies and all that kind of stuff. I love that they are learning about how movies and television shows work. You know I am very proud of what I do and if they want to be involved some day... great! But I just think I should hold them off and let them get their education and then make an adult decision.

Q: Mary Steenburgen remarked that you were so easy to work with because you've been around cameras all your life.
A: I loved the environment of the set. It was work, and there was some discipline involved. Then when I got just a little bit older... 7-8-9, you know boys are kind of interested in gadgets sometimes, and I became interested in the camera.

Q: You didn't have to go far, Ron, for research on this picture.
A: No, this is really the first time that I've done a movie that was very personal to me. It's actually the first time I've done a movie that was one of my own personal ideas. Usually I've been fortunate enough to get good ideas given to me, basically. But this time, I kind of came up with a notion about doing a movie about parenthood, stepping back and looking at the whole picture, the experience. And we were able to turn it into a screenplay and now a movie. I think it's great to go see it with an audience and see it play well.

Q: In casting "Parenthood", did you start out at the top with Steve Martin?

A: Well, it's an ensemble movie. The Steve Martin character is really the central character, the one whose fantasies we share, whose brain we kind of crawl inside. And so I really wanted to begin the casting with that character... Steve's character, Gil. I wanted to build a family that was very believable. And thanks to the screenplay that the writers gave us to work with, we were able to attract great people and still have the latitude to pick and choose, based on this good of getting a believable family.

Q: These are star performers. How do you balance them, keep them all happy and give them enough to do to warrant them being there?
A: They all really believed in the script. They seemed to be in on this thing. They had a lot of fun when they were there. I didn't have to do any of the handholding, ego-massaging that I frankly expected was going to be an important part of my job on this movie. It just never happened. People showed up. They loved the ensemble nature of it. These were all people who have starred in movies, who have carried movies.

Q: The women were individuals in their own right, not just "movie wives".

A: I'm glad you felt that way because it was something we put a lot of effort into while also acknowledging that four men are writing the script. We all related best to the Steve Martin character which is why he became the central character in the movie. We then really endeavored to make all the other characters as round and full and nice as possible.

Q: You've directed seven films. Is there a pattern we can draw in the development of your career as a director?
A: Well, I tend to be character-oriented. Even when I was doing fantasies like "Splash", "Willow", and "Cocoon" what was always in it for me was the characters in those scenes where the actors could shine. I think "Parenthood" is an extension of that, with all of the self-stuff stripped away.

Q: As a former actor and sometimes still an actor, do you have more of an affinity for what's going on in front of the camera?

A: Well, I certainly have sympathy and belief. I really think actors are smart. I think they know a lot. I think they bring to work with them a real intimate sense of detail, understanding of the character. I know that when they sit at home trying to memorize their dialogue, they think how-in-the-hell they are going to make this material work and not come off looking like a fool? They really examine a lot of possibilities. So I'm always eager to hear their ideas and try to take advantage of them.



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Queen Alia Airport (08)53200

25 JANUARY 1990

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Folklore Museum: Jewelry and costumes over 100 years old. Also mosaics from Madaba and Jerash (4th to 18th centuries). The Roman Theatre, Amman. Opening hours: 9 a.m. - 5 p.m. year round. Tel 651760.

Jordan Archaeological Museum: Has an excellent collection of the antiquities of Jordan. Jabal Al-Qal'a (Citadel Hill). Opening hours: 9 a.m. - 5 p.m. Closed Tuesdays.

Jordan National Gallery: Contains a collection of paintings, ceramics, and sculptures by contemporary Islamic artists from most of the Muslim countries, and a collection of paintings by 19th century Orientalist artists. Mantazah, Jabal Wabdeh. Hours 10 a.m. - 1:30 p.m. Closed Tuesdays. Tel. 630128.

St. Joseph Church: (Roman Catholic) Jabal Amman, Tel. 624590

Church of the Annunciation: (Roman Catholic) Jabal Wabdeh, Tel. 637440.

De la Salla Church: (Roman Catholic) Jabal Hussein, Tel. 661757.

Terrasanta Church: (Roman Catholic), Jabal Wabdeh, mass in Italian every Saturday at 5:30 p.m. Tel. 622366.

Church of the Annunciation: (Greek Orthodox) Abdali, Tel. 623541.

Church of the Redeemer: Jabal Amman, Tel. 625383.

Armenian Orthodox Church: Ashrafieh, Tel. 775261.

St. Ephraim Church: (Syrian Orthodox) Ashrafieh, Tel. 771751.

Amman International Church: (Interdenominational) meets at Southern Baptist School in Shmeisani, Tel. 827981

Church of the Good Shepherd: (Evangelical Lutheran) Um As-Summaq Tel. 811295.

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THE STAR 21

20 THE STAR

25 JANUARY 1990

Crossword Puzzle

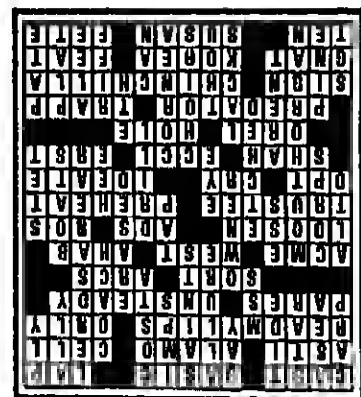
ACROSS

- 1 Hurl
5 Kind of
tailing
10 Child's seat?
13 — apumante
14 TX shrine
15 Jail unit
16 Bunch talk
18 "Drink to
me —"
19 Reduces
20 Wavering
22 Cull
24 Rainbows
25 Peak
28 Bridge seat
31 "Moby Dick"
name
33 Unlighten
35 Commercial
37 Integer: abbr.
38 Jail VIP
- 41 Prepare an
overt
43 Choose
44 Weep
45 Imagine
46 Peralan ruler
48 Priest: abbr.
51 Formerly
formerly
52 Soviet city
54 Bogal center
56 He prays
58 Julie Andrews
as Marie —
63 Poster
64 Fur
66 Flying past
name
67 Seoul's land
68 Act of daring
69 Daolmal base
70 — B. Anthony
71 Fancy party

DOWN

- 1 Find fault
2 Floating
3 Pentacle
4 — over (help
in a pinch)
6 Inlet
8 Enrica
7 Patrick and
Georgia
8 Roocals
9 Rib
10 Pays close
attention
11 Confidante
12 Thickness
15 Siege
follower
17 Author's
works: abbr.
21 Wiped out
23 Proprietor
25 Quartet
member
26 Tactical
unit
27 Humorous
28 Letter
- 30 Faucet
32 Gravy and
steam
34 Durer did
36 Practice
38 Lat stand
40 Hurricane
center
42 "— (law)
47 Don't axial
49 Singing
groups
50 Eye part
53 Is deficient
55 Ordinal suffix
56 Yearn
57 Biblical
pronoun
59 Musical
phrase
60 To shatter
61 Lend map
62 Parly
nosh
63 NCO
65 Fire

Solution



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Sports Hall of Shame

by Nash & Zullo

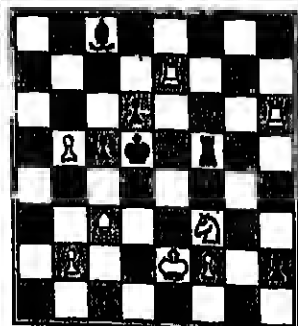


AFTER HE CRASHED AT
THE SMOKEY MOUNTAIN
RACEWAY IN 1988,
BUDDY BAKER
WAS PUT
INTO AN
AMBULANCE
WHERE
HE
THOUGHT
HE
WAS
SAFE...
HA!

AS THE AMBULANCE TOOK OFF, ITS
BACK DOORS FLUNG OPEN AND OUT
FLEW BUDDY, STRAPPED IN A RUNAWAY
GURNEY ZIPPING DOWN THE TRACK
HEADING STRAIGHT FOR THE OTHER
CARS. THE RACE WAS HALTED UNTIL
THE AMBULANCE DRIVERS FINALLY
CHASED BUDDY DOWN.

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Chess



M. Oorden v. J. Ditzler,
1985. Positions with far ad-
vanced passed pawns are
often tricky, with hidden
tactical mates. Here White
(to play) is looking for knight
up with an active position.

His simplest plan is 1 P-K3 to
that it K-B3; 2 R-B7 eh
wins. Instead he decided on
1 R-QB7; 2 K-B1; 3
B-KK1, reasoning that
Black's attacked rook must
abandon protection of other
bishop or knight.
What did White miss?

Chess solution

1 R-QB7; 2 R-B1; 3
B-K17; 4 B-B4; 5 R-B4; 6
K-B1; 7 R-B1; 8 K-K2;
9 R-B1; 10 K-K2; 11 R-B1;
12 K-K2; 13 R-B1; 14 K-K2;
15 R-B1; 16 K-K2; 17 R-B1;
18 K-K2; 19 R-B1; 20 K-K2;
21 R-B1; 22 K-K2; 23 R-B1;
24 K-K2; 25 R-B1; 26 K-K2;
27 R-B1; 28 K-K2; 29 R-B1;
30 K-K2; 31 R-B1; 32 K-K2;
33 R-B1; 34 K-K2; 35 R-B1;
36 K-K2; 37 R-B1; 38 K-K2;
39 R-B1; 40 K-K2; 41 R-B1;
42 K-K2; 43 R-B1; 44 K-K2;
45 R-B1; 46 K-K2; 47 R-B1;
48 K-K2; 49 R-B1; 50 K-K2;
51 R-B1; 52 K-K2; 53 R-B1;
54 K-K2; 55 R-B1; 56 K-K2;
57 R-B1; 58 K-K2; 59 R-B1;
60 K-K2; 61 R-B1; 62 K-K2;
63 R-B1; 64 K-K2; 65 R-B1;
66 K-K2; 67 R-B1; 68 K-K2;
69 R-B1; 70 K-K2; 71 R-B1;
72 K-K2; 73 R-B1; 74 K-K2;
75 R-B1; 76 K-K2; 77 R-B1;
78 K-K2; 79 R-B1; 80 K-K2;
81 R-B1; 82 K-K2; 83 R-B1;
84 K-K2; 85 R-B1; 86 K-K2;
87 R-B1; 88 K-K2; 89 R-B1;
90 K-K2; 91 R-B1; 92 K-K2;
93 R-B1; 94 K-K2; 95 R-B1;
96 K-K2; 97 R-B1; 98 K-K2;
99 R-B1; 100 K-K2; 101 R-B1;
102 K-K2; 103 R-B1; 104 K-K2;
105 R-B1; 106 K-K2; 107 R-B1;
108 K-K2; 109 R-B1; 110 K-K2;
111 R-B1; 112 K-K2; 113 R-B1;
114 K-K2; 115 R-B1; 116 K-K2;
117 R-B1; 118 K-K2; 119 R-B1;
120 K-K2; 121 R-B1; 122 K-K2;
123 R-B1; 124 K-K2; 125 R-B1;
126 K-K2; 127 R-B1; 128 K-K2;
129 R-B1; 130 K-K2; 131 R-B1;
132 K-K2; 133 R-B1; 134 K-K2;
135 R-B1; 136 K-K2; 137 R-B1;
138 K-K2; 139 R-B1; 140 K-K2;
141 R-B1; 142 K-K2; 143 R-B1;
144 K-K2; 145 R-B1; 146 K-K2;
147 R-B1; 148 K-K2; 149 R-B1;
150 K-K2; 151 R-B1; 152 K-K2;
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156 K-K2; 157 R-B1; 158 K-K2;
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